

THE
DOCTRINE,
Which is according to
GODLINESS.

Grounded upon the HOLY SCRIPTURES of Truth, and agreeable to the doctrinal Part of the *English* Protestant Articles and Confessions.

To which is annexed;

A brief Account of the Church Order of the Gospel according to the SCRIPTURES.

Hold fast the Form of wholesome Words which thou hast heard, in Faith and Love, which is in Christ Jesus. 2 Tim. i. 13.

If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, &c. 1 Tim. vi. 3, 4.

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T H E
E P I S T L E
T O T H E
R E A D E R.

Christain Reader,

TH A T great and comprehensive Enquiry, What is Truth? was scornfully made by P. Pilate, to the greatest Prisoner that ever was, even to the Lord of Glory, as he stood at his Tribunal witnessing his good Confession, that he came into the World for this End, to resolve that Question. Therefore it is not to be wondered at, that the same Noble Enquiry hath by some or other ever since met with the like dishonourable and contemptible Treatment, even in the most serious Truths attested and left upon Record as the true Sayings of God, by that faithful and infallible Witness; which comes to pass thro' the inveterate Malice of the Prince of Darkness, and thro' the Instrumentality of such who from Ignorance, Prejudice, or carnal Interest,

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Interest, in whole or in Part, directly or indirectly, in an open Opposition, or more absconded and masked, under high Pretensions of Love to, and Zeal for Truth and Peace, do promote his malicious Stratagems, and Designs against the Prince of Life, his Glory, Kingdom, and Interest in the World; these last by what Names, Titles, or Reputation soever known to Men, by specious Appearances of Learning, natural Endowments, or Piety itself, have always proved the most pernicious to Truth, and the most successful Propagators of Error, God in his Judgments, which are a great Deep, permitting it, and no less over-ruling to the Accomplishment of his own most glorious Ends and Purposes.

Hence all Doctrines professed to be published for Truth, are still to be stript naked from the gay Apparel of humane Authority, and the most applauded Qualifications of such who bring them, and laid singly, and by themselves in the Ballance of the Sanctuary, as we expect to have a right discerning what Spirit they proceed from, whether of Truth or of Error.

This undoubted Rule only (how little Place soever it finds in the partial Minds and corrupt Practices of Men) may be enough with them that are wise unto Salvation, to plead Excuse for the Nakedness, and Plainness of this small ensuing Treatise, it being in a Catechetical Way, both ancient, and best suited to meaner Capacities
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(for whose Sake especially it was written) devoid also of the common and affected ostentuous Gaieries of Quotations of the Names of many Learned, and Pious Authors (from whom it may be many of the sound, and wholesome Words and Expressions of Truth herein contained are taken) that the Faith of the Reader might not stand, in the Wisdom, Authority, or Learning of the best Men, but in the Power of God, and the Demonstration of the Spirit in the Scriptures of Truth; which are profitable enough for Doctrine, Reproof, Correction, and Instruction, to perfect the Man of God, and furnish him unto all good Works without humane Additaments, or Ornaments. The great Things therefore which are the Subjects of this Discourse, are laid before the Candid, Pious, and enquiring Reader, without the least Design of imposing upon his Mind and Conscience; but are held before him to be seen meerly by the Light of the Word of God, applied thereto according to the Measure of the Manifestation of the Spirit given to the Author to profit withal; neither is any particular Person, or Sect singled out by Name for an Adversary: Tho' it is not to be doubted, but that divers will look upon themselves as concerned therein, as such. The Method whereby the Analogy of Faith, and Coherence of Fundamental Truths is proposed to thee, is mostly Amesian, or Richersonian so far as might be conformable to the Path the Assembly trod, in their shorter Catechism;
for

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for which Cause, you will find some Things standing a little out of the Place of a strict Logical Method; as the not treating of God's Communicable Attributes, and his Decrees under his Efficiency, to which they properly belong, and therefore under Execution they are only pointed at by some small touches, having been spoken to before under the general Heads of Attributes, and Decrees according to the Assembly. The Author also concurs so far with the Richersonians, that the Catholick Church is the Subject of Application, and so belongs to the first Part of Theology: But differs in this, that he apprehends that a particular Church, the Ordinances, and Officers thereof, belong to the second Part of Theology, viz. Observation. The Doctrine according to Godliness, being divided by the Spirit of God itself into Faith and Order. It's well known how Systematick Divinity (as some call it) hath been spoken of by Men of late Times, sed canant suis musis.

The general, main, and sincere Design of the Author hath been the Glory of God, and the Advantage of Souls, the enlightning the Ignorant, the strengthning of the Weak, and the so furnishing of the ordinary Christian (tho' unskilled in Languages, and Arts) that thro' the Blessing of God upon his sanctified Labour and Industry in searching the Scriptures, as in our Translation, and making a distinct Application of Texts to those Truths most naturally concerned in them,

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them, he may become competently skilled in the Faith, and Order of the Gospel, and have the Sword of the Spirit in some measure of Readiness at least for his own Defence. Hence it is to be hoped, notwithstanding the daily Shipwrecks that are now made of Faith, and Order, thro' the Carelessness of some, and the carnal Designs of others, That yet a Time will er'e long come, when the Careless, Lukewarm, Implicite, Thesalonican, and Laodicean Spirit will be banished more out of our Congregations, and a more noble Beræan Disposition raised up, which will be at the more abundant Effusion of the Spirit, promised when Knowledge shall abound as Waters cover the Sea; yea it's to be hop'd, there will be much of that laudable Spirit that was in Aquila and Prescilla of instructing Divines themselves (partially only acquainted with the Ways of God) more perfectly, which Practice would undoubtedly prove of marvellous Service to Christ, his Churches, and the Souls of Sinners, were but the respective Minds of Men suited to do and receive accordingly in this kind as they ought, especially seeing there is no small Ground to believe, that the noisome Smoak of false Doctrine, that hath now filled the Temple from the Glory of God's present Providential Dispensations, and will continue during the Times of pouring forth of the Vials, the last Plagues (now about to begin) shall and must be scattered, that the Temple may be opened in Heaven
(i. e. the

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(i. e. the Gospel Churches appear in a higher degree of Purity, and Order) and the Ark of the Testimony be seen. (i. e. The Lord Jesus Christ in his New-Covenant Mediatorial Glory perfectly freed from all these New-Law-Fogs, &c.) That the Top-stone of Reformation to the Churches in Faith, and Order of the Gospel shall arise, and be introduced chiefly by the Instrumentality of the People of God that fear his Name. One Reason of this Apprehension, among many, seems very sensible to considering Men. That there is at present so general a Defection in the Doctrines, and Practices of so many whose Duties, and Places are to be zealous Defenders of the Truth, and Convincers of Gain-sayers; insomuch that quite contrary they are become Defenders of Error, and vigorous Opposers of Truth, calling Light Darknes, and Darknes Light, so that in an ordinary Way (unless God wonderfully appear in changing the Minds of those Men, which there is as yet little Prospect of, tho' it's very desirable) He will glorify himself in giving forth unto the People a greater Measure of a distinct Knowledge of, and a more zealous Spirit of Adherence to the Truth, that his Churches shall not be bereft of these two great Pillars of his Temple Worship, Faith and Order, but both shall flourish in much more Establishment and Glory than before. 29 MR 59



CHAP. I.

Concerning GODLINESS.

PRINCIPLE I.

*Man's chief End is to glorify God,
and enjoy him for ever. Rom. xi. 36.
Psal. lxxiii. 24. John xvii. 21.*

QUESTIONS Explanatory.

I.  *HAT is meant by the chief End of Man?*

A. The great End and Reason for which Man was made by God, which is God's Glory. Isa. xliii. 7. Prov. xvi. 4. Rom. xi. 36.

II. *How doth Man answer that great End?*

A. By choosing and enjoying God as his chiefest Good. Psal. lxxiii. 25. and xvi. 5. and lxxiii. 1, 2, 8.

Concerning Godliness.

III. *What is it to glorify God?*

A. The Creature cannot add to God's Glory, but it glorifies God by ascribing Glory to him, and living to him. *Job xxxv. 7. Psal. l. 23. and xxix. 2. and xcvi. 8. 1 Cor. x. 31. 1 Cor. vi. 20.*

IV. *What is it to enjoy God?*

A. It is to have his Acceptance and Presence in Communion with him in Grace and Glory. *Psal. lxxiii. 25, 26, 28. Zech. ii. 5. Ezek. xx. 40, 41. Eph. i. 6. 2 Cor. v. 8, 9. 1 Job. iii. 2. Job. xvii. 24.*

V. *What Creatures are capable of glorifying and enjoying God?*

A. Only reasonable Creatures, Angels and Men. The Creatures without Reason shew forth God's Glory in their Kind, but cannot intelligibly glorify or enjoy him. *Psal. xix. 1, 2, 3. Job xxxviii. 34, 35, 36.*

VI. *What Obligation lies upon the reasonable Creature to glorify and enjoy God?*

A. Religion, which is from the Sense of a Deity, and a Worship due to him, imprest upon his Heart. *Rom. i. 19, 20. Mich. iv. 5.*

VII. *How is Religion distinguished?*

A. Into false and true. *Jer. x. 6, 7, 8, 11, 12, 14.*

VIII. *What is a false Religion?*

A. When Men glorify not the true God, or glorify him not as God. *Rom. i. 19, 21, 23, 25.*

IX. *What is true Religion?*

A. It is the glorifying and enjoying the true God, as God. *Isa. xliii. 7, 8, 9, 10, 11. John iv. 23, 24. 1 Cor. vi. 20. Rev. xv. 4.*

X. *By what Names, especially, is true Religion distinguished from false Religions?*

A. By three, especially, in the Scripture. The Fear of God, Godliness, and Christianity.

XI. *What doth the Fear of God import?*

A. A Life

Concerning Godliness.

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A. A Life of reverential glorifying and enjoying God in Faith and Love. *Job* xxviii. 28. *Psal.* xix. 9. and *2 Tim.* i. 13.

XII. *What doth Godliness import?*

A. Godliness is a Life according to God. *Eph.* iv. 24. *Heb.* xii. 28. *Phil.* i. 20. *Eph.* v. 1.

XIII. *What doth Christianity import?*

A. A Life of Godliness in Christ Jesus. *Acts* xi. 26. *2 Tim.* iii. 5, 12. *1 Tim.* iii. 16. *Gal.* ii. 19, 20. *Rom.* vi. 11.

XIV. *Why do you say Religion, Godliness and Christianity, is a Life?*

A. Because God is a living God, and cannot be glorified and enjoyed as such, but by Creatures which have a suitable Life to act from. *Jer.* x. 10. *Rom.* xiv. 7, 8. *Isa.* xxxviii. 19.



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CHAP.

CHAP. II.

Of the Scriptures.

ART. 6. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all Things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the Name of the Holy Scriptures we do understand those Canonical Books of the *Old* and *New Testament*, of whose Authority was never any Doubt in the Church, *viz.* All the Books of the *Old* and *New Testament* only, we apply not the other [*viz.* Apochryphal Writings] to establish any Doctrine by.

PRINCIPLE II.

The Word of God (which is contained in the Scriptures of the Old and New Testament) is the only Rule to direct us, how we may glorify and enjoy him. 2 Tim. iii. 16. 1 John i. 3, 4. 2 Pet. i. 19, 21. Eph. ii. 20.

QUESTIONS Explanatory.

I. **W**HAT need is there of a Rule to direct us how to glorify and enjoy God?

A. The

A. The Creator will be glorified by the reasonable Creature, and nothing can be a Rule perfect enough but his revealed Will. *Rom.* xii. 2. *Eph.* v. 9, 10. *Gal.* vi. 16. *Phil.* iii. 16. *Rom.* ii. 18. *Col.* i. 9. *Heb.* xiii. 21.

II. *What is the Reason of this?*

A. Because it is meet the Creature should be at the Appointment of the Creator, neither can the Creature glorify Him, so as to enjoy Him, without it be revealed, especially since the Fall. *Isa.* xlii. 8. *Rom.* i. 21. *Matt.* xv. 9. *Jer.* viii. 8, 9. *Isa.* viii. 16, 20.

Q. *How is this Revelation made?*

A. By the Doctrine which is according to Godliness. *1 Tim.* vi. 3. *1 Tim.* iv. 6.

IV. *Where is this Doctrine according to Godliness to be found?*

A. In the Holy Scriptures of Truth given by Inspiration of God. *2 Tim.* iii. 16.

V. *Doth not the Light of Nature and God's Works sufficiently acquaint us how to glorify and enjoy God?*

A. They do declare that there is a God, and that he is to be glorified, but what he is, and how this is to be done agreeably to his Nature, by the reasonable Creature, so as to enjoy him, cannot be known thereby only, without further Manifestation. *Rom.* i. 17, 18, 19, 20, 21, 22, 23. and ii. 14, 15. *Psal.* xix. 1, 2, 3. *Deut.* xxix. 29. *Mat.* xi. 27. *1 Cor.* ii. 9, 10, 11. *Isa.* lxiv. 4, 8. *Mat.* xvi. 17. *Eph.* iii. 5. and i. 17.

VI. *How doth it appear that God hath given to Man a Rule for the glorifying and enjoying of him?*

A. First, Because he gave a Rule to Angels. *Psal.* ciii. 21. *1 Chron.* xxi. 15, 27. *Gen.* xxiv. 7. *1 Kings* xiii. 18. *Heb.* i. 1.

Secondly, Because he made Man for himself, therefore would guide him to himself. *Prov.* xvi. 4. *Isa.* xliii. 7. and lxvi. 18, 19.

Thirdly,

Thirdly, He hath made Man a reasonable Creature, and free Agent, capable of acting by a Rule. *Job xxxviii. 36. Prov. i. 2. and ii. 2, 3, 6. and iii. 5. and xvii. 24. and xv. 14. 2 Tim. ii. 7.*

Fourthly, He that made the Creature must be the first Teacher of it. *Deut. iv. 5. Psal. lxxi. 17, and cxix. 102, 171. Psal. xxv. 8, 9. and xxxiv. 11. Isa. xxviii. 9, 10. John vi. 45. Psal. xxvii. 4, 5, and cxix. 12.*

Fifthly, If God give not Man a Rule to guide him by, he should not act by Counsel; for Wisdom always provides a good Means to accomplish a right End. *Isa. xl. 13, 14. Isa. xxviii. 29.*

Sixthly, Without this, God could not judge the World. *Rom. v. 13. and iv. 15. 1 John iii. 4, Rom. ii. 16. and iii. 6. Heb. x. 30. Psal. lxxii. 2.*

VII. *How doth it appear the Scripture is the Rule?*

A. If God hath given a Rule, it is either in the Scripture or some where else. If some where else, it's most likely to be in that Book which vies with the Scripture, and lays claim to Divine Authority, viz. the *Alcharon*, which doth plainly appear to any considering Person to be given forth by a Lying Spirit, and to be hardly so much as a cunningly devised Fable. *2 Pet. i. 16. 2dly*, It's not rational to argue the Authority of the Scriptures with one that hath not read them, or at least that knows not the Contents of them. *1 John ii. 8. Prov. vi. 23. 3dly*, The great Mysteries and Light that shines in them, argues their divine Authority. *Mat. xiii. 11. Col. i. 26, 27. 2 Pet. i. 19, 21. Mat. xix. 4. and xxi. 16. Mark xii. 10. Luke x. 26. Mat. xxiv. 15. Rev. i. 3. Jer. xxxvi. 8. 1 Tim. iv. 13. Acts viii. 28, 32. 1 Thes. v. 27. Eph. iii. 4. 4thly*, The Majesty and Power that appeareth in them. *Hosea xiv. 9. Psal. cxlv. 10, 12. Isa. xxvi. 10. Rom. i. 16. 1 Cor. ii. 4. 5thly*, The great Harmony and Consent that is in them. *Acts x. 43.*

John

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John v. 39. *Luke* xiv. 27. 6thly, The Witness that the Hearts and Consciences of Men gives unto them. 2 *Cor.* iv. 2. *Rom.* ii. 15. 2 *Cor.* v. 11. *Heb.* iv. 12. *Psal.* xix. 8, 9. 7thly, Their Efficacy thro' the Spirit to convert Sinners. *Acts* xviii. 28. *Psal.* xix. 7. and li. 13. *Mat.* xviii. 3. 8thly, The Holiness and Purity of them. *Psal.* cxix. 130. and xii. 6. *Prov.* xxx. 5. 1 *Tim.* iii. 9. *Heb.* x. 22. *Phil.* iv. 8. *James* i. 27. and iii. 17. 2 *Pet.* iii. 1. 1 *John* iii. 3. God needs no Witness to his Word, his Witness by his Spirit by which they speak, is sufficient, and whereby the Heart is fully persuaded and enabled to close with the Truths contained in the Scriptures as the Word of God. *John* xvi. 13. and v. 37. *Rom.* i. 9. *Heb.* ii. 4. and x. 15. 1 *John* v. 9. *Rev.* i. 5. and iii. 14. 1 *John* v. 6. *Rev.* ii. 7, 11, 17, 29. 1 *Pet.* i. 11. 1 *Tim.* iv. 1. *Acts* ii. 4. 2 *Pet.* i. 21.

VIII. *Why is the Word of God called the Scriptures?*

A. It's called the Scriptures by the Spirit of God, and is so because it's the best Writing in the World. Called Scriptures. 1 *Cor.* xv. 3. 2 *Tim.* iii. 15. 2 *Pet.* iii. 16. 'Tis the best Book, and the choicest Writing in the World. *Joshua* i. 8. and xxiii. 6. *Rev.* xxii. 7, 18, 19.

IX. *Was the Word of God always a written Rule to the Church?*

A. No; the Rule of Religion was always one, but variously administered according to God's wise Dispensation and Distinction of Times. *Jer.* vi. 16. *Acts* xv. 1. *Heb.* i. 1. 1 *Pet.* i. 10, 11, 12. *Heb.* xiii. 8.

X. *Was not the Church before the Scriptures?*

A. The Church was before the Writing of the Word of God; but the Church was built upon the Word as its Foundation, which was in all Ages, even when not written. *Isa.* xl. 8. *Eph.* ii. 20. 2 *Pet.* ii.

2 Pet. ii. 5. 1 Pet. iii. 18, 19. Mat. xvi. 18. Psal. cxix. 160.

XI. *How was the Word of God dispensed to the Church before the Writing of the Scriptures?*

A. By frequent Revelations, the Ministry of the Angels and of the Patriarchs. Gen. iii. 15. and v. 22. and vi. 3, 7, 8, 13, 14. and xii. 1, 2, 3. and xvii. 2. and xxviii. 15. Gal. iii. 19.

XII. *Is not the Word built upon the Authority of the Church?* 1 Tim. iii. 15.

A. No, the true Church hath been in all Ages entrusted with it, held forth the Truth as a Candlestick, maintained and defended its divine Authority; and in that Sense, as the Church is built upon it, so it's the Pillar and Support of its Ministry in Subserviency to its great End. Isa. ii. 3. Rev. i. 20. 1 Cor. xii. 28. Eph. iii. 9, 10. Mat. xiii. 19. John xvii. 6, 14, 19. Isa. viii. 20. Zec. viii. 3. 3 John viii. Col. i. 5, 6. Isa. xxxviii. 19. Mal. ii. 6, 7.

XIII. *What doth the Word of God contain?*

A. The whole revealed Mind and Will of God appertaining to his Glory, in the eternal State of Man, both Law and Gospel. 2 Pet. i. 19. Heb. iv. 2. Col. i. 5. 2 Cor. v. 19. Rom. x. 8. Acts xx. 32. 2 Tim. iii. 15, 16. Gal. i. viii. 9.

XIV. *How are the Scriptures ordinarily divided?*

A. Into the Books of the Old and New Testament? 2 Cor. iii. 6, 14.

XV. *What are the Books of the Old Testament?*

A. The Books of the Law and the Prophets, from the first of *Genesis* to the End of *Malachi*, excluding the *Apocrypha* as no Canonical Scripture. Rom. iii. 21. Luke xvi. 16. and xxiv. 14, 27, 44. Acts xxviii. 23. Mat. xi. 13. 2 Cor. iii. 14.

XVI. *What are the Books of the New Testament?*

A. The

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A. The Writings of the Evangelists and Apostles of our Blessed Lord from the Beginning of *Matthew* to the End of the *Revelation*. *Eph.* iv. 11. *Heb.* i. 1.

XVII. *What means a Testament?*

A. The declared Will of a Testator unalterably confirmed by his Death. *Gal.* iii. 15.

XVIII. *Why are the Writings of Moses and the Prophets called the Old Testament?*

A. Because they chiefly contained a veiled Gospel, legally dispensed and typically sealed by dying Sacrifices, whence also it was faulty comparatively. *2 Cor.* iii. 14. *Col.* i. 26. *Heb.* vii. 11, 12, 16. and viii. 6, 7. *Heb.* ix. 17, 18, 19, 20.

XIX. *Why are the Writings of the Evangelists and Apostles called the New Testament?*

A. Because it's the full and clear Revelation of the actual Ratification of the Covenant of Promise by the Death of Christ the Testator, who is the living Executor thereof. *Heb.* ix. 13, 14, 15, 16, 17. *Rom.* xvi. 25, 26. *Mat.* xxvi. 28. *Mark* xiv. 24. *Luke* xxii. 20. *1 Cor.* xi. 25. *Heb.* vii. 22. *John* xiv. 27. *Rev.* i. 18.

XX. *Is it necessary to Salvation that every one understand all Scripture?*

A. There is a Promise of Blessedness to the reading and understanding all Scripture, in that Measure of understanding Men attain to, even of the most mysterious Part. *Rev.* i. 3. but it contains Milk for Babes sufficient to Salvation, as well as Meat for strong Men. *1 Pet.* ii. 2, 3. *Heb.* v. 13, 14. *John* xvi. 12. *1 Pet.* iii. 15, 16. *John* xx. 30, 31.

XXI. *What's the best Means to use for the Interpretation of Scripture?*

A. Next to earnest Prayer unto God for the Illumination of his Spirit, the best way to come to the understanding of Scripture is, to compare Scripture with Scripture. *Psal.* xviii. 28. and cxix. 18.

C

Eph. i.

10 *Of the Parts of Godliness.*

Eph. i. 17, 18. *1 Cor.* ii. 11, 13, 15. *Dan.* x. 21.
Mark xii. 10. *Luke* iv. 21. *Mat.* iv. 3, 4, 6, 7.
John xix. 24.

XXII. *Why was the Word of God committed to Writing?*

A. For a standing Record of divine Misteries unto the Church for Admonition, Instruction, and Consolation, and that Men should believe, and believing have everlasting Life. *Exod.* xvii. 14. and xxxii. 16. *Hab.* ii. 2. *Luke* i. 3. *Rom.* xv. 4. *2 Tim.* iii. 16, 17. *Tit.* i. 9. *1 John* v. 10, 11.

C H A P. III.

Of the Parts of Godliness.

PRINCIPLE III.

The Scriptures principally teach what we are to believe concerning God, and what Duty God requires of Man. *2 Tim.* i. 13. and iii. 16.

QUESTIONS Explanatory.

I. **W** Herein doth the Life of Godliness consist, as 'tis held forth in the Doctrine of the Old and New Testament?

A. It doth consist in Faith and Obedience. *Tit.* iii. 8. *2 Tim.* i. 13. *Eccle.* xii. 13. *Psal.* xxxvii. 3. *Acts* xxiv. 14, 15, 16. *1 Tim.* i. 19.

II. *What is the Reason that the Life of Godliness comes under this twofold Consideration?*

A. Because

Of the Parts of Godliness. 11

A. Because the Life of Godliness is conformable to the Doctrine of it, which hath those two Parts.

1 *Tim.* vi. 1. *Tit.* ii. 10. 2 *Joh.* ix. 1 *Tim.* vi. 10, 14. *Eccl.* xii. 13. 2 *Tim.* iii. 16, 17.

III. *From whence do these Parts of Godliness flow?*

A. From one and the same Spring; the Grace of God in the Promise. *Tit.* ii. 11, 12, 13, 14. 2 *Pet.* i. 3.

IV. *Why say you the Things which the Scriptures principally teach?*

A. Because though all Things in the Canonical Scriptures have their great Weight, and ought to be improv'd to growth in spiritual Understanding; yet the Knowledge of some is of such Concern, that without them we cannot be saved. *Hos.* iv. 6. *Rom.* i. 18. and ii. 20. and x. 2. 1 *Tim.* ii. 4. *Col.* iii. 10. 1 *Cor.* viii. 7. 2 *Cor.* iv. 6. 2 *Tim.* iii. 3. 2 *Chron.* xxx. 22.

V. *What is Faith in God?*

A. It is Confidence grounded upon Knowledge, whereby God is trusted in for Life. *Psal.* ix. 10. *Isa.* x. 20. and l. 10. *Gal.* ii. 19, 20. *Psal.* xxxvii. 5. *Jer.* xvii. 7. *Joh.* v. 40. and vi. 68.

VI. *Upon what is a divine Faith grounded?*

A. Upon the Authority of God only, and his Infallible Truth and Faithfulness in his Word. *Joh.* iii. 33. *Rom.* iv. 20. *Hab.* ii. 3. *Tit.* i. 2. *Heb.* vi. 18.



CHAP. IV.

Of God's ATTRIBUTES.

ART. I. *There is but one living and true God, everlasting, without bodily Parts or Passions; of infinite Power, Wisdom and Goodness.*

PRINCIPLE IV.

God is a Spirit, Infinite, Eternal, Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth, Joh. iv. 24. Joh. xi. 8, 9. Psal. xc. 2. Jam. i. 17. Exod. iii. 14. Psal. cxlvii. 5. Rev. iv. 8. and xv. 5. Exod. xxxiv. 6, 7. Deut. vi. 4.

Q. I. *How doth it appear that there is a God?*

A. The very Light of Nature in Man, and the Works of God declare plainly that there is a God; but his Word and Spirit only do sufficiently, and effectually reveal him unto Men for their Salvation. *Rom. i. 19. 1 Cor. ii. 9.*

QUESTIONS Explanatory.

I. **H**OW doth it appear from the Light of Nature that there is a God?

A. I.

A. First, In that all Nations of the World do own, and acknowledge, some supposed God or other. *Mich.* iv. 5. *2 King.* xvii. 27, 28, 29, 30, 31. and xviii. 33. *2 Chron.* xxxii. 13, 14. *Psal.* xcvi. 5.

Secondly, Natural Conscience is a Light that doth witness to a divine Authority, by accusing or excusing us as before a Judge of the Heart, and of all the World. *Rom.* ii. 14, 15. *Prov.* xx. 27. *1 Joh.* iii. 20. *Rom.* i. 19.

II. *How do the Works of God prove there is a God?*

First, All Effects prove an efficient Cause, for its manifest, the Creature could not make itself. *Psal.* c. 1, 2. *Prov.* xxvi. 10. *Isa.* xlv. 7, 18. *Acts* xvii. 26, 28. *Jer.* i. 5.

Secondly, All successive Beings must have a First to begin, or else the Succession should be eternal and destroy it self; if there be not a First there cannot be a Second; and the first is God, *Isa.* xli. 4. and xlv. 6. and xlii. 9. *Rev.* i. 11, 17. *Isa.* xliii. 10, 13.

Thirdly, The Order, Beauty, Harmony of the Creature, and a Law of Nature imprest upon it, do all evidently shew, that there is a God of Nature, and that the Creature's Nature is not God. *Psal.* xix. 1, and viii. 1. *Isa.* xliii. 18. *Job* xxxi. 27, 29, 30. and xxxvii. 3, 5, 6, 9, 10, 13, 16, 17, 19, 23. and xxxviii. 7, 12, 16, 17, 19, 21, 22, 24, 25, 28, 29, 31, 34, 36, &c. and xxxix. and xl. *per tot.* *Psal.* lxiv. 9. and lxvi. 5. and lxxviii. 4, 5, 7. *Eccl.* vii. 13. and viii. 17. and xi. 5. *Jer.* xxxi. 34, 35, 36. *Rom.* i. 20.

Fourthly, It's manifest the Creatures serve an End that they never contrived to do, even those that act by Counsel. *Rom.* xi. 34, 35, 36. *Prov.* xvi. 4. *Psal.* ciii. 21. *Isa.* xlv. 28. and xlvi. 9, 10. and xlviii. 13, 14, 15. *Psal.* lxxxvi. 9.

III. *May the true God then be known by the Creature?*

A. It

A. It is most knowable to reasonable Beings that there is a God ; but what God is, is most hard to understand ; some little glimmering of this only we have according to the Beams of his Glory that shines forth in his Word and Works, and according to our Manner and Measure of Understanding (especially) when enlighthned by the Spirit, *Exod.* xxxiii. 20, 23. *Acts* xvii. 27, 28. *Job* xxvi. 14. and xi. 7, 8. *1 Tim.* vi. 16. *Deut.* xxix. 29. *Job.* i. 18. and xvii. 1. *1 Cor.* ii. 11.

IV. *What of God is it, that we know in our Measure?*

A. It is his Sufficiency and Efficiency. *Rom.* iv. 17, 21. *Gen.* xxviii. 3. and xliii. 14. *Exod.* ix. 3. *Rev.* xv. 3.

V. *What is God's Sufficiency?*

A. It is that whereby he is enough in Himself, and for Himself, and over above a rich Supply of the Creature. *1 Tim.* vi. 15. *Gen.* xvii. 1. *Eph.* iii. 20. *2 Cor.* ix. 8. *Acts* xvii. 24, 25. *2 Chron.* xxv. 9. *Dan.* iii. 17. *Heb.* ii. 18. and v. 7. and vii. 25. and xi. 19. *Phil.* iii. 21.

VI. *Wherein consists God's Sufficiency.*

A. In his Divine Essence and Subsistence. *1 Job.* v. 7.

VII. *What is the Divine Essence?*

A. It is the glorious transcendent Being of God, whereby he is what he is, infinitely blessed in Himself, and conceiveable by none but Himself. *Exod.* iii. 14. *1 Tim.* vi. 16. *Isa.* xl. 14, 18, 25. and xlv. 5, 6, 14, 18, 22. and xlv. 9. *Jer.* x. 6.

VIII. *What is that glorious Name of God, whereby He hath graciously manifested Himself to his Church?*

A. It is his Name *JEHOVAH*, whereby He is shewed to be whatever He is, and in a peculiar Manner unto his People. *Exod.* vi. 3. *Psal.* lxxxiii. 18. *Gen.* xxii. 14. *Exod.* xvii. 15. and xxxiv. 6.

IX. *What must be thought and concluded concerning the Essence of God, whatever it be in it self?*

A. First, That He is absolutely the first Being. Isa. xli. 4. and xliv. 6. and xlviii. 12. Rev. i. 11. 17.

X. *What follows necessarily from hence?*

A. That there is no other Being before Him, or equal or co-ordinate to Him, that He receives from none, and that He is the most glorious and supreme Being. Isa. xliii. 10. Deut. xxxii. 39. Rom. xi. 35. Isa. xl. 17. and xli. 4. Psal. xciii. 4. and cxlii. 5. Isa. xxxiii. 5. Deut. xxxii. 8. Gen. xiv. 20, 22. Psal. vii. 17. and lxxxiii. 18. and xcii. 1, 9. Dan. v. 18. and vii. 18. Acts vii. 48. Heb. i. 3. Neh. ix. 5. Exod. xv. 11.

XI. *What must be further concluded concerning the Essence of God?*

Secondly, That God, and whatever is in God, or ascribed to Him, is but one most pure Act. Exod. iii. 14. Gen. xvii. 1. and xxxv. 11. and xxvi. 24. Exod. xxii. 27. Jer. xxiii. 23, 24. Isa. xlviii. 12. Rev. xviii. 11. Exod. vi. 2, 6, 7, 8, 29. and xii. 12. Lev. xviii. 5, 6. and xi. 45. Isa. xlii. 8. Jer. ix. 24. and xxxii. 27. Ezek. xii. 25. Mal. iii. 6. Prov. viii. 14.

XII. *What follows more from the Essence of God?*

Thirdly, That God receives not from any other, nor is moved by it, but moves all. Isa. xl. 14, 17. Rom. xi. 35. 36. Psal. xciv. 7, 8, 9, 10. 1 Job. i. 5. 2 Tim. ii. 13. Job xxxviii. 4, 8, 10, 12, 17, 26, 31, 32, 33, 36. Psal. lxvi. 7. Dan. iv. 17. Phil. ii. 13.

XIII. *What else is concluded?*

Fourthly, That God is the highest Perfection, and the chiefest Good.

XIV. *What is the highest Perfection of Being?*

A. That to which nothing can be added, and from which nothing can be taken, and is independent

dent on all Things else. *Job. xi. 7. and xxxv. 6, 7.*

XV. *What is the chiefest Good?*

A. That which is the first Cause and last End, without which nothing can be, or be good and happy. *Psal. iv. 6. Rom. xi. 36.*

XVI. *What follows from these Considerations of the Being of God?*

A. That the Knowledge we have of the Essence of God, is mostly Negative; from the Understanding we have of the Creature, we are forced by sound Reason, to deny unto God an Existence made up of Causes, that He is no Effect, Subject or Adjunct, neither whole, or made up of Parts, &c. *Neb. ix. 5. Isa. xl. 25. Numb. xxiii. 19. Isa. lv. 8, 9. 1 King. viii. 27. Psal. cii. 27.*

XVII. *How then is God's Essence made known to our Understanding according to our Manner and Measure?*

A. By divine Attributes which are various, and glorious Perfections according to our Understanding, which we ascribe to that One most pure, ineffable, essential Act, and whereby God manifests Himself to us, as it were, in His back Parts. *Exod. xxxiii. 23. and xxxiv. 6. Deut. xxxii. 3, 4. Psal. xxix. 2. Job xxxvi. 3. Psal. lxviii. 34. 1 Chron. xvi. 28. Psal. xcvi. 7, 8.*

XVIII. *Why must that one most pure Act be diversly apprehended by us?*

A. Because our Understandings are finite, and cannot act upon any Object but after the Manner of Proportion to them, and though by Faith we see that which Reason cannot measure or divide, yet the Knowledge which we have from Reason ariseth from Arguments distinct from Things; hence God cannot be seen immediately, but as represented in the Glass of other Things, wherein is some Footsteps of, or Likeness to the first Being. *1 Cor. xiii. 12. Rom. i. 20. Psal. xix. 1. and viii. 1.*

Of God's Attributes.

17

XIX. Give an Instance for our better Understanding?

A. We say, God is great, holy and wise, &c. these are Adjuncts in the Creature, and our Understanding conceives naturally of God as a Subject having these Adjuncts, and He appears to us as the same Face in divers sorts of Glasses appears variously. *Eph. iii. 10. Psal. lxxxiv. 11. Isa. x. 16, 17. Dan. ii. 20, 21, 22. Psal. cxviii. 27.*

XX. Are the Attributes to be distinguished from the divine Essence?

A. Whatever our rational Manner of Conception is, our Faith is to soar above our Conception, and we are to apprehend each Attribute in God to be God, and therefore all alike and equally the same one God. God cannot be many, nor greater or lesser than Himself. *Exod. iii. 14. Rom. i. 20. Job. viii. 58. 1 Sam. ii. 2. Psal. xxxvi. 5, 6. and lxxi. 19. Deut. v. 24. 1 Chron. xxix. 11. Deut. xxxii. 3. Psal. cxlv. 3. Eph. i. 19. Psal. lxxvii. 13. Deut. x. 17. 2 Sam. vii. 22. Psal. cxlv. 3. and l. 2.*

XXI. How do you distinguish concerning God's Attributes?

A. They are they whereby we in some Measure conceive what God is, and are *Incommunicable*; or those that impress themselves in some Likeness on the Creature, and therefore called *Communicable*, whereby we see what God doth; these most properly belong to his Efficiency, the former to his Sufficiency. *Psal. cxlv. 3, 9, 17. Job xxxvi. 24, 25, 26, 27, 30, 32.*

XXII. How is God described to us?

A. As a Spirit or spiritual Substance, having Life in Himself. *Job. iv. 24. and v. 26. 2 Cor. iii. 17. Deut. v. 26. Jos. iii. 10. Dan. vi. 20, 26. Mat. xvi. 16. Job. vi. 69. Heb. iii. 12.*

XXIII. What kind of Spirit or spiritual Substance is God?

D

A. An

A. An increated Spirit, the Father of Spirits, Creator of Angels, and Souls of Men which are Creatures. *Col.* i. 16. *Rev.* iv. 11. and x. 6. *Heb.* xii. 9. *Jam.* i. 17. *Numb.* xvi. 22. and xxvii. 16.

XXIV. *What doth it import to say, that God is a Spirit?*

A. It imports that God is incorporeal, a most subtle, mighty Being, infinitely beyond all Ages or any created Being. *Luk.* xxiv. 39. *Psal.* ciii. 19. 20, 21. and cxlviii. 130 and civ. 4. *Prov.* xvi. 2. *1 Pet.* iii. 22. *Job* iv. 18. *Isa.* vi. 1, 2, 3, 4.

XXV. *What is the Life of God?*

A. That whereby God in Himself and of Himself hath the greatest Spring of acting with the highest Light and Delight. *Jer.* x. 10. *1 Tim.* vi. 16. *Dan.* iv. 34. *Psal.* xlii. 2. *Dan.* vi. 20, 26. *1 Sam.* xvii. 26. *Acts* xiv. 15. *Mat.* xvi. 16. *2 Sam.* ii. 27. and xxii. 47. *Jer.* iv. 2. *Rev.* iv. 9, 10. and v. 14. *Psal.* xxxvi. 9. *Hab.* iii. 4. *Job* i. 9. *1 Job* i. 5. *Prov.* viii. 30. *Psal.* cxxxvi. 4, 5. *Jer.* x. 24.

XXVI. *What are God's incommunicable Properties?*

A. They whereby the divine Life is what it is, and which God cannot communicate to, or bestow on any other Being without denying his own. *Exod.* iii. 14. *2 Tim.* ii. 13. *1 Chron.* xxix. 11. *Psal.* xciii. 1, 2. and lxxxiii. 18. and cxlviii. 13. *Isa.* xlv. 5. and xlvi. 9. *Psal.* lxxxix. 6.

XXVII. *Which are these peculiar divine Properties whereby God is distinguished from all other Beings?*

A. Infiniteness, Eternity, Unchangeableness. *Job* xxxvi. 26. *Psal.* lv. 19.

XXVIII. *What is the Infiniteness of God?*

A. That whereby He is without all Bounds and Limits of Being. *Psal.* lxxviii. 41. *Job* xi. 7, 8, 9. *1 King.* viii. 27. *Psal.* cxlv. 3. and cxlvii. 5. *Isa.* xl. 17.

XXIX.

XXIX. *What follows from God's Infiniteness?*

A. First, God's Immenfity, that He is without Dimensions or Measure, Increase or Dimunition, but gives Bounds and Measure to all other Beings, *Job* xi. 7, 8, 9. and xxxvi. 6, 7, 8. *Pfal.* cxlvii. 4. and cxxxix. 18. *Job* xxxviii. 5. *Isa.* xl. 12.

XXX. *How do you prove God's Immenfity?*

A. If God was measurable by the Creature, some Creature should be equal to Him. *Isa.* xl. 18, 25. *Job* xxxviii. 5. *Isa.* xlvi. 5. *Phil.* ii. 6.

XXXI. *What is the second Thing that follows from God's Infiniteness?*

Secondly, His Incomprehenfibility, whereby He cannot be contained in any Place, nor have any Form or Figure, but fets Bounds to all other Beings. *1 King.* viii. 27. *Job* xiv. 5. and xxvi. 10. *Prov.* xxx. 4. *Job* xxviii. 24, 25, 26. *Acts* xvii. 26. *Pfal.* civ. 3, 8, 9.

XXXII. *What is the third Thing in Infiniteness?*

Thirdly, It's God's Ubiquity or Omniprefence, whereby He is excluded from no Place, but prefent every where. *Pfal.* cxxxix. 8. *Amos* ix. 1, 2, 3, 4. *Jer.* xxiii. 23, 24.

XXXIII. *What is God's Eternity?*

A. It is God's Duration, whereby He is without Poffibility of Beginning, Succeffion, or End. *Pfal.* xc. 1, 2, 4. and cii. 12, 27. *Isa.* lvii. 15. *2 Pet.* iii. 8. *Prov.* viii. 23, 24, 25, 26, 27. *Rev.* i. 4, 8. *Hab.* i. 12.

XXXIV. *What is the eternal Life that any Creature hath?*

A. It is given to them by the eternal God, and it's not properly eternal, but exTERNAL, becaufe it hath Beginning, and hath a Poffibility of End; but the Life of God hath neither. *Job* x. 28. *Numb.* xvi. 22. *Heb.* xii. 9. *Isa.* xlviii. 12, 13, 16. *Job* xxiv. 1. *Pfal.* xv. and xx. 5. *Isa.* xlvi. 10.

XXXV. *Why cannot God make a Creature so eternal as to be without Beginning?*

A. Because then he must make a first Being, and the Effect would be before the Efficient, which would deny God's Eternity. *Eccl. iii. 11. Isa. xl. 21, 22. and xlv. 10. and xlviii. 3, 5, 7.*

XXXVI. *What is God's Immutability, or Unchangeableness?*

A. It is that whereby He is always the same in Himself without the least Alteration. *Psal. cii. 27. Heb. i. 12. and vi. 17. and xiii. 8. Mal. iii. 6. Jam. i. 17.*

XXXVII. *What are the second sort of divine Properties which God impresseth in some Measure and Likeness upon the Creature, and therefore called Communicable, and shine manifestly in his Efficiency?*

A. Those glorious Excellencies whereby He is richly furnished for the best and noblest Action. *Psal. civ. 24. Rom. x. 12. Eph. ii. 4. Exod. xxxiv. 6. Job xxxvi. 31. Eph. iii. 20.*

XXXVIII. *Which are they?*

A. They are of primary and secondary Considerations.

XXXIX. *Which are of primary Considerations?*

A. The divine Understanding and Will. *1 Chron. xxviii. 9. Psal. cxlviii. 5. Prov. viii. 14. Eph. i. 5. Rom. ix. 18. 1 Cor. xii. 11. Jam. iv. 15. Psal. cxv. 3.*

XL. *What is the divine Understanding?*

A. It is that whereby he clearly knows, sees and discerns every Truth. *Heb. iv. 13. Psal. xciv. 9. Isa. lix. 1. Acts xv. 18.*

XLI. *What is the Will of God?*

A. That whereby he most freely chuseth and approveth of all that is good. *Psal. cxv. 3. Eph. i. 5. Rom. ix. 18, 19.*

XLII. *What follows upon the Understanding and Will of God?*

A. His

A. His glorious Blessedness and Happiness whereby he comprehends the highest Truths, and rests in the Fruition of the chiefest Good. 1 Tim. i. 11. and vi. 15. 1 Cor. ii. 11. 1 Job. iv. 8. Rom. i. 25. and ix. 5. 2 Cor. xi. 31.

XLIII. *What further is to be gathered from the Consideration of a divine Understanding and Will?*

A. The glorious Attributes or Properties which we call in their Communication to the Creature, intellectual or moral Virtues. Job xxviii. 12, 20, 23, 25, 27, 28. Isa. xxix. 15, 16. and xl. 28, 29. Jer. li. 15, 16.

XLIV. *How come we to ascribe Virtue to God?*

A. Whatever Excellency we behold in the Creature that argues Perfection according to its Manner and Measure by Derivation, we conclude to be in God originally, transcendently, and immensly, after a divine Manner. Job xxxviii. 36. Psal. lxxxiv. 11. Job xxxvi. 5, 6. Jer. x. 6, 7.

XLV. *May any Virtues that we find in Man, be so ascribed unto God as hath been spoken?*

A. No such Virtues as argue Imperfection in the Creature may be ascribed to God, as Humility, Reverence, Modesty, &c. 2 Tim. ii. 13. 1 Job. i. 5. Jam. i. 17. Job xxxvi. 3, 4. and xxxvii. 16, 19. Job xxv. 4. and xxi. 22.

XLVI. *Which are those divine Attributes that refer to intellectual Virtues?*

A. The divine Intelligence, Science, Sapience, Prudence, Art, comprehended usually under the two divine Attributes, Knowledge and Wisdom. 1 Sam. ii. 3. Job xxi. 20. Isa. xl. 14. Job xxxvi. 5. Ps. civ. 24. Job ix. 4. 1 Tim. i. 17.

XLVII. *What is the Science or Knowledge of God?*

A. It is that whereby he sees and knows infinitely, eternally, unchangeably, all Things and their Actions, either possible, future, or present, and it's called Omniscience. Psal. xciv. 11. and xlv. 21.

Job

Job xi. 11. *Psal.* cxxxix. 2. *1 Job.* iii. 20. *Acts* xv. 18. *Isa.* lxvi. 18. *1 Cor.* iii. 20. *Jer.* xviii. 23. *Job* xxxiv. 21, 22.

XLVIII. *What is God's Knowledge of Things possible?*

A. This is founded in the Power of God, that He is able to do many Things that He never will do, and it's called simple Intelligence, because it's the Understanding of Principles. *Psal.* lxxviii. 19, 20. *Mat.* iii. 9. *Luk.* iii. 8. *Jer.* xxxii. 17, 27.

XLIX. *What is God's Knowledge of Things that are or shall be?*

A. It is God's Knowledge founded on his determinate Counsel and Will, whereby Things are brought from a meer State of Possibility, into Futurition, and it's called the Knowledge of Vision. *Acts* xv. 18. *Psal.* cxxxix. 2. and xi. 4. and lxvi. 7. and xxxiii. 13. *Prov.* xv. 3. *Psal.* xciv. 9. *1 Sam.* xvi. 7. *Mat.* vi. 4. *Job* xxii. 12, 13.

L. Is there any middle Knowledge in God between that of simple Intelligence and that of Vision?

A. Some will have a middle Knowledge whereby God knows certain Effects that will arise from such and such contingent Causes, though the said Effects be never absolutely determined of God, but depends upon Man's free Will only; and they call it *Scientia Media*; which is a Doctrine contrary to the Word of God and sound Reason. *Phil.* ii. 13. *Rom.* ix. 16. *Job.* v. 21. *Jam.* iv. 15. and i. 18.

LI. *How do you prove God's Omniscience?*

A. He that made all Things, and is omnipresent to sustain them, must needs be omniscient. *Prov.* xxii. 2. *Psal.* xciv. 9. *Acts* xvii. 25, 27, 28. and xv. 18.

LII. *How doth God communicate this Attribute of his Knowledge?*

A. By making a Creature endowed with finite Knowledge in Manner and Measure as He pleaseth. *Job* xxxii. 8. and xxxviii. 36. *Psal.* lxxiii. 11.

2 *Tim.* ii. 7. 1 *Job.* v. 20. *Col.* iii. 10. *Psal.* xciv. 10. *Prov.* xxii. 20. *Jer.* x. 6, 7.

LIII. What is the Wisdom of God?

A. That whereby he layeth the Platform of doing, and doth for the best End, and by the best Means. *Prov.* viii. 22, 26, 27. and iii. 19. *Job* xii. 12, 13. and xxviii. 5, 12. and xxxvi. 5. *Psal.* civ. 24. and cxxxvi. 5. *Jer.* x. 12. *Rev.* i. 1. *Eph.* i. 5, 6, 9. and iii. 10.

LIV. How doth God lay this Platform?

A. By his glorious Counsel whereby He consults his Order and Manner of working, for the Accomplishing the great End of his own Glory. *Psal.* xxxiii. 10, 11. and xcii. 5. *Isa.* xxv. 1. and xlvi. 10, 11. *Prov.* viii. 13, 14, 15, 29. *Jer.* xxxii. 19.

LV. What is the great End of all God's Counsels?

A. God being the chiefest Good to Himself, as well as to the Creature, the Manifestation of Himself in a glorious Manner, according to the Pleasure of his Will, must needs be the great End. *Psal.* civ. 31. *Exod.* xxxiii. 18, 19. *Psal.* cxxxviii. 5. *Isa.* xxxv. 2. and xl. 5. and lx. 1. *Eze.* iii. 12. and x. 4. *Hab.* ii. 14. *Jer.* xiv. 21. *Rev.* xv. 4. *Eph.* i. 6, 9, 11, 12, 14.

LVI. How doth God communicate his Attribute of Wisdom?

A. By giving Wisom to some Creatures in Time, Measure and Manner as He pleaseth. *Prov.* ii. 6. *Job* xxxii. 8. and xxxviii. 36. and iv. 18. *Psal.* li. 6. *Eccl.* ii. 26. 1 *King.* iv. 29, 30, 31. *Job* xxxv. 22. *Psal.* cxix. 98. 1 *Cor.* i. 25. *Dan.* ii. 21. *Jer.* ix. 23. *Luke* xxi. 15. *Acts* vi. 3. 2 *Pet.* iii. 15.

LVII. What follows upon the Wisdom of God?

A. His wonderful Prudence and glorious Art. *Isa.* xxviii. 29.

LVIII. What is divine Prudence?

A. It

A. It is his most judicious and regular putting his Counsels into Practice, called also Judgment. 2 Chron. ii. 12. Prov. viii. 12. Eph. i. 8. 1 Sam. xvi. 18. Prov. xiii. 16. and xiv. 8, 15, 18. Isa. lii. 13. Prov. viii. 14, 20. Isa. xxx. 18. Psal. cxi. 7. and cxix. 66, 149. Zeph. iii. 5. Mal. ii. 17.

LIX. What is the glorious Art of God?

A. That whereby he maketh all Things beautiful in their Season, Use, Order and Manner, subservient to his glorious Ends and Designs, which is his Excellency in working. Isa. xxviii. 29. Eccl. iii. 11. Psal. xlviii. 2. and xxvii. 4. Zech. ix. 17. Psal. viii. 1. Psal. cl. 2. Isa. iv. 2. Deut. xxxiii. 26. Exod. xv. 7. Psal. cxxxix. 14. Job xxxvii. 14, 16. Psal. xxvi. 7. and lxxi. 17. and cxix. 27. and cxlv. 5. Jer. xxi. 2. Isa. xlviii. 13. Psal. cxviii. 15, 16. Psal. civ. 3.

LX. What are those divine Attributes that come under a moral Consideration?

A. They are such as come more directly under that Consideration, or respectively so only.

LXI. Which are they that are more directly considered as moral?

A. They are the Faithfulness and Goodness of God. Rom. xi. 22.

LXII. What is the Faithfulness of God?

A. It is that whereby He is sincerely true to Himself, and to all his Creatures. Psal. xxxvi. 5. and xl. 10. and xxxix. 1, 2, 5, 8, 24, 33. and xcii. 2. and cxix. 75, 90. and cxliiii. 1. Isa. xi. 5. Lam. iii. 23. Hos. ii. 20. Psal. cxlv. 7.

LXIII. Wherein consists the Faithfulness of God?

A. In his Justice and his Truth. 1 Sam. xxvi. 23. Deut. vii. 9. Prov. xiv. 5.

LXIV. What is the Justice of God?

A. It is that whereby He gives to Himself His Due, and to all His Creatures according to His covenant

venant Constitutions. *Deut.* vii. 9. *Psal.* lxxxix. 24, 37. *Isa.* xlix. 7. and xi. 5. *Job* iv. 17. *Prov.* xvii. 15. *Isa.* xxvi. 7. and xlv. 21. *Zeph.* iii. 5. *John* v. 30. *Rev.* xv. 3. 1 *John* i. 9.

LXV. *How doth God by Justice give Himself His Due?*

A. In making his own Glory the unalterable Rule of all his Proceedings in a Way of Justice. *Psal.* lxxxix. 14. *Job* xxxvii. 23. *Isa.* ix. 7. *Jer.* xl. 7. *Psal.* li. 4. and lxxxvi. 9. *Rom.* iii. 23.

LXVI. *What follows from hence?*

A. That in Dispensation of divine Justice, God magnifies his Law and Covenants. *Rom.* vii. 12. 2 *Cor.* iii. 9. *Isa.* xlii. 21. *Exod.* xx. 7. *Rom.* iii. 25.

LXVII. *How doth God dispense Justice?*

A. In Legislation, or in making Laws or Covenants, and in Execution of those Laws; in doing of both, He doth right to himself and the Creature. *Isa.* xxxiii. 22. *Jam.* iv. 12. *Exod.* xvi. 4. *Amos* ii. 4. *Exod.* xii. 12. *Deut.* x. 17, 18. *Hos.* xi. 9. *Psal.* ix. 16. and ciii. 6. *Joel* ii. 11. *Ezek.* v. 8. *Mich.* v. 16.

LXVIII. *How doth God do Justice to Himself in Legislation?*

A. In taking to Himself that sovereign Power over the Creature which by natural Right belongs to Him. *Rom.* ix. 21. *Isa.* xlv. 10, 14. And therefore to put him under a Law, and what Law he pleaseth, is just. *Job* xxxiv. 23.

LXIX. *How doth God dispense Justice to the Creature?*

A. In dealing with it according to His Law in a faithful Distribution of Rewards, or Punishments, as they become due. *Psal.* lviii. 11. and xci. 8. *Rom.* iv. 4. 2 *Pet.* ii. 13. *Job* xxi. 19, 20. *Lam.* iii. 39. 22. *Job* xxxi. 3. *Isa.* xxvi. 21. *Amos*

xiii. 2. *Psal.* xxviii. 4. and lxii. 12. *Ezek.* xxxix. 24. *Matt.* xvi. 27. *Rom.* ii. 6. *Rev.* ii. 23.

LXX. *What is God's Truth or Veracity?*

A. It is the Faithfulness of God whereby He is always perfectly agreeable to Himself in His Purposes, Word and Works, and they among themselves. *Isa.* xlvi. 11. and xlviii. 15. *Jer.* iv. 28. *Ezek.* xii. 28. *Isa.* xiv. 24. *Prov.* xiv. 5. *Heb.* x. 23. *Tit.* i. 9. *1 Tim.* i. 15. *John* v. 21. *2 Cor.* i. 18. *1 Pet.* v. 12. *1 John* ii. 8. and v. 20. *Rev.* iii. 14. and vi. 10. and xv. 3. and xvi. 7. and xix. 2, 9, 11. and xxi. 5, and xxii. 6. *Deut.* xxxii. 4. *Psal.* lxxxv. 10. and lxxxvi. 15. and c. 5. and cxvii. 2. and cxix. 142, 151. *Isa.* xxv. 1. *Jer.* v. 3. *Mich.* vii. 20. *Mal.* ii. 6. *John* i. 17. xiv. 6. *Rom.* i. 25. and ix. 1. *1 John* v. 6. *Num.* xxiii. 19. *Isa.* lv. 11. *Psal.* xix. 9. and cxix. 160. and cxxxviii. 2.

LXXI. *How doth God communicate his Faithfulness in his Justice and Truth?*

A. By making some of his Creatures just and true, in the Manner and Measure that He pleaseth. *Neb.* vii. 2. *Psal.* xii. 1. *Prov.* xx. 6. *Prov.* xxviii. 20. *Matt.* xxiv. 45. *1 Cor.* iv. 2. *Luk.* i. 7. *Isa.* xxvi. 2. *Jam.* iii. 14.

LXXII. *What is the Goodness of God?*

A. It is that whereby He commends Himself unto Himself, and to all his Creatures, and thereby is most lovely and desirable. *2 Chron.* v. 13. and vii. 3. *Ezr.* iii. 11. *Psal.* cvi. 1. and xxxiv. 8. *Exod.* xxxiv. 6. *2 Chron.* vi. 41. *Neb.* ix. 25. *Psal.* xvi. 2. and lii. 1. *Hos.* iii. 5. *Zech.* ix. 17. *Rom.* ii. 4. and xi. 22. *3 Thess.* i. 11. *Luke* xviii. 19.

LXXIII. *What is that Goodness of God whereby He is most amiable and desirable to Himself?*

A. His most beautiful Holiness whereby He excels in the greatest Splendour of Purity, and whereby He

He is conformable to Himself in all that He is or doth. *Isa.* vi. 3. *Psal.* cv. 3. and cxii. 9. *Isa.* xlv. 15. and i. 4. and v. 24. and xliii. 13, 14. *Amos* iv. 2. *Exod.* v. 11. *Psal.* lx. 6. and xlvii. 8. and lxxxix. 35. and xcvi. 12. *Jer.* xxiii. 9. *1 Pet.* i. 16. *Hab.* i. 12, 13.

LXXIV. *How doth God communicate His Holiness?*

A. By making his Creature conformable to Himself, in Manner and Measure as He pleaseth. *Luk.* i. 74, 75. *Eph.* iv. 24. *1 Thes.* iv. 17. *1 Pet.* i. 16. *Heb.* xii. 10. *2 Cor.* iii. 6.

LXXV. *What is that Goodness of God whereby He is most amiable and desirable to the Creature?*

A. His Bounty and Loveliness.

LXXVI. *What is the Bounty of God?*

A. It is that whereby He lets forth Himself richly and abundantly to the Creature, as a Fountain that filleth all. *Psal.* cvii. 9. and cxlvii. 14. *Eph.* i. 23. *Job* xxii. 18. *Psal.* civ. 27, 28. *Job* xii. 6. *Eph.* iii. 20. *1 Chron.* xxix. 14, 16. *Psal.* xxiv. 1. and xxxiii. 5. and lxv. 9. *Acts* xvii. 28.

LXXVII. *How is this bountiful Goodness of God to be distinguished?*

A. Into that which is common to all the Creatures, and that which is of a special Nature. *Psal.* cxlv. 6, 7, 8, 9, 10, 11. *Job.* i. 4, 9, 10, 14, 16.

LXXVIII. *What is that bountiful Goodness which is common to all Creatures?*

A. That whereby God liberally bestows on the Creature a natural Being, and a wise ordered Well-being, in kind respectively, and all Things fall alike to all. *Ecc.* ix. 1, 6. *Job* xxxviii. 26, 41. *Psal.* cxxxvi. 6, 7, 8. and cxlvii. 8, 9. *Acts* xiv. 16, 17. *Psal.* cxlv. 9. *1 Tim.* iv. 4. *Psal.* xxxiii. 5. *Jam.* i. 5.

LXXIX. *What is the special Bountiful Goodness of God?*

A. It is his Grace and special Favour, whereby He freely makes any of his reasonable Creatures happy, and to differ from others. *Psal.* xcvi. 16. and lxxiii. 1. *Eccl.* ii. 26. *Psal.* xxxi. 19. *Jer.* xxxi. 14, 33, 34. *Rom.* ii. 4. *2 Thes.* i. 11. *Exod.* xxxiii. 19. and xxxiv. 6. *Lam.* iii. 25. *Psal.* cvii. 8, 9. *Isa.* lxiii. 7. *Hos.* iii. 5. *Eph.* v. 9. *Psal.* lxxxiv. 11. *John* i. 16. *Prov.* iii. 34. *Zeck.* xii. 10. *2 Cor.* ix. 8. *1 Cor.* iv. 7.

LXXX. How do you distinguish of special Grace?

A. It is that whereby God gives the Creature more than the intrinsic Value of what it is or can do, or that whereby He is bountiful with Compassion to a miserable Creature. *Exod.* xxxiv. 6. 1. *Pet.* v. 10. *2 Chron.* xxx. 9. *2 Cor.* ix. 8.

LXXXI. To what Creatures doth God's special Grace shine forth in the first Sense?

A. To good Angels which are saved by distinguishing Grace in a Way of a Covenant of Works, and on whom God bestows more than the intrinsic Value of their Works a thousand fold. *Job* iv. 18. *Psal.* civ. 4. *Jud.* vi. 1. *1 Tim.* v. 21.

LXXXII. To what Creatures did God's special Grace shine forth in the second Sense?

A. To fallen miserable Man, and it's Grace in a Way of Mercy, called rich Grace, carrying infinite Pity and Compassion with it in our Salvation. *Gen.* iii. 5. *Eph.* ii. 8. *Exod.* xxxiii. 19. and xxxiv. 6, 7. *Heb.* v. 2. *Psal.* ciii. 13.

LXXXIII. How doth God communicate his bountiful Grace?

A. By making noble bountiful Creatures in that Manner and Measure as pleaseth Him. *Psal.* xxxiv. 7. and xci. 11. and ciii. 20. *Acts* v. 19. *Heb.* i. 1. *Prov.* xi. 17. *Luk.* vi. 36. *Psal.* xxxvii. 26. *Isa.* lvii. 1. *Isa.* xxxii. 8. *2 Cor.* viii. 2. and ix. 6, 13. *Deut.* xv. 14.

LXXXIV.

LXXXIV. *What is the Loveliness of God?*

A. It is not only the Beauty of God in his Works, but that whereby God is Love, and shines forth as such in all his glorious Perfections to them that are beloved by Him. 1 John iv. 8, 16. Jer. xxxi. 3. Mal. i. 2. Prov. viii. 17. Isa. xxxviii. 17. 2 Cor. v. 14. Psal. cxix. 133. Rom. viii. 38. John iii. 16. and xvii. 23. Eph. ii. 4. 2 Thes. ii. 16. Rev. i. 5. Rev. i. 16.

LXXXV. *Which are the Attributes of God which come under a moral Consideration more respectively and immediately?*

A. They are his Power and his Majesty. Job xxxvii. 23, 24. Nah. i. 3. Eccl. viii. 4. Job xxvi. 12, 14. Psal. iv. 10. and cxlv. 5. 1 Chron. xxix. 11.

LXXXVI. *Why are these but respectively belonging to the Attributes of moral Consideration?*

A. Because the Power and Majesty of God doth inseparably belong to his divine Glory, that must always shine forth in the said Attributes, the exerting and shewing forth whereof is according to his Will. Psal. xxxv. 3, 4. and xciii. per tot. and xcvi. 6, 10, 13. Isa. xxiv. 14, 15. Matt. vi. 13. Isa. l. 2, 3. Psal. lxvi. 2, 3. and lxiii. 2. and lxxix. 11.

LXXXVII. *What is the Power of God?*

A. It is that whereby He is able to do whatever is possible by Agreeableness in its Nature to his Perfection; and doth do whatever He will, and is called his Almightyness, or Omnipotency. Gen. xlix. 25. Job xi. 7. Psal. lxii. 11. Gen. xvii. 1. and xxxv. 11. and xliii. 14. and xlviii. 3. Exod. vi. 3. Rev. iv. 8.

LXXXVIII. *How do you distinguish of the Power of God?*

A.

A. Under his Power I consider his Ability, and his Sovereignty

LXXXIX. *What is the Ability of God?*

A. That whereby He is strong and wise enough to do all possible Things. *Jer.* xxxii. 17, 27. *Job* ix. 4. *Psal.* lxxv. 6. *Isa.* lxii. 8. and lxviii. 34. *Isa.* xxvi. 4. *Psal.* lxxxvi. 8, 10, 13. *Isa.* xl. 10. *Rev.* xviii. 2, 8. *Job* xxxvi. 5.

XC. *What follows from hence?*

A. The Irresistibleness of God. *Isa.* xl. 15, 16, 17. *Job* xxxiv. 11, 12, 17. and xl. 9. and xli. 10. *1 Cor.* x. 22. and i. 25. *Luke* xi. 20. *Psal.* xxiii. 11. *Deut.* xxxii. 3, 4. *Job* ix. 12, 13. *Isa.* xlv. 2.

XCi. *What is the Sovereignty of God?*

A. It is that whereby He can do what He will, and is not accountable to the Creature for any of all his Matters. *Psal.* cxv. 3. and cxxxv. 6. *Job* xxxiii. 13. *Psal.* cxliv. 3. *Rom.* ix. 21, 22. *Job* xi. 6, 7. and xiii. 11. *Job* x. 8. *Dan.* iv. 35.

XCII. *Is there any Thing that God cannot do?*

A. Whatever is contrary to any of his Perfections God cannot do, and there are many Things which are possible in respect of his Perfections, which He will not do, for His Will determines His Power as to act. *Numb.* xxiii. 19. *1 Sam.* xv. 29. *Psal.* lxxxix. 35. *Tit.* i. 2. *2 Tim.* ii. 13. *Job* viii. 3. and xxxiv. 10. *Rom.* iii. 4. *Jam.* i. 13.

XCIII. *How doth God communicate His Power and Sovereignty?*

A. By making powerful Creatures, and giving them limited sovereign Dominion according to the Manner and Measure that pleaseth him. *Job* xl. 15, 16, 17. *Psal.* ciii. 20. *Psal.* viii. 6, 7, 8. *Prov.* viii. 15.

XCIV. *What is the Majesty of God?*

A. It is that transcendent kingly Glory that shines forth

forth in the Administration of his Rule and Government. *Psal.* xciii. 1. *Job* xxxvii. 22. *Psal.* civ. 1. and cxlv. 12. *Isa.* x. 2, 19, 21. and xxiv. 14. and xxvi. 10. *Mich.* v. 4. *Heb.* i. 3.

XCV. How is God's Majesty communicated?

A. By giving kingly Majesty unto his Creatures in Manner and Measure as He pleaseth. *Dan.* iv. 30, 36, 37. and vii. 27. and v. 21.

XCVI. How are we to distinguish concerning these communicable Properties in Respect of God and the Creature?

A. When we ascribe any of them unto God, as Holiness, Wisdom, Power, &c. We must annex at least in our Minds all his incommunicable Properties; as when we say God is holy, it is that He is infinitely, eternally, and unchangeably holy; and so of the rest: But if we speak of the Creature's Holiness, we understand that it is so infinitely, changeably, and in Time only.



CHAP. V.

Of one living and true God.

ART. I. *There is one living and true God, without Body, Parts, or Passion.*

PRINCIPLE V.

There is but one only, the living and true God. Deut. vi. 4. Jer. x. 10.

QUESTIONS Explanatory.

I. **W**HAT evident Proof is there that there is but one true God?

A. Both from the Light of Reason and Scripture.

II. *What Demonstration from Reason?*

A. First, That which is infinite can be but one Being, for if it should be two or more, one would bound another, and neither would be God, because neither infinite; but the true God is infinite, this will be granted by most Men of Reason; for which also see Jer. xxiii. 24. Isa. xlv. 5, 14, 18, 22. and xlv. 9. 1 Cor. viii. 4.

III. *What other Proof have you?*

A. That which is first is but one, but God is first, Ergo, for a Being can be but first, or from the first; one is before two, and may be without another, but two always supposeth that there was one first. Isa. xli. 4.

xli. 4. and xlv. 6. and xlviii. 12. Rev. i. 11, 17. and xxii. 13.

IV. *What plain Proof is there from Scripture?*

A. The Proof is very exprefs. Deut. iv. 35. and xxxii. 39. 1 Cor. viii. 4, 5, 6. 1 Tim. ii. 5. Isa. xlv. 6, 8. Eph. iv. 6. Isa. xlv. 5. Hof. xiii. 4. Deut. vi. 4. Jam. ii. 19. Mark xii. 32. 2 Sam. xxii. 32.

V. *What follows from hence?*

A. That Unity of Effence, or Substance, is inseparable from the divine Nature.

VI. *Why do you say, This one God is a living God?*

A. Because He lives infinitely, eternally, and unchangeably, in, of, and to Himself; and is the Cause of Life to all other living Beings that are. Deut. xxxii. 40. and v. 26. 2 Sam. xxii. 47. Jer. iv. 2. and xlv. 26. Dan. iv. 34. Jer. x. 10. 1 Sam. xvii. 26, 36. Jer. xxiii. 36. Dan. vi. 20, 26. Hof. i. 10. Mat. xvi. 16.

VII. *What further Reason is there for saying, that God is the living God?*

A. In Opposition to dumb and dead Idols, which are no Gods, nor so much as living Creatures. 1 Chron. xvi. 25, 26. Lev. xix. 4. and xxvi. 1, 30. Deut. xxix. 17. Psal. xcvi. 5. 1 Cor. viii. 4, 7.

VIII. *Why do you say the true God?*

A. In Distinction from all false pretended Gods, though living Creatures, their being but one true God, and all other are false. Deut. x. 17. 1 Cor. viii. 5, 6. Jos. xxiv. 14, 15. The true God. Jer. x. 10. 2 Chron. xv. 3. John xvii. 3. 1 Thes. i. 9. 1 John v. 20. All others false and strange Gods, no Gods to be worshipped. Jer. ii. 11. and xvi. 20. 2 Chron. xxxiii. 15. Jer. v. 19. and x. 14. and li. 17.

IX. *Are not Magistrates called Gods?*

F

A. They

H. They are as Powers ordained of God, and for his Service among Men, but not to be worshipped with divine Worship. *Rom.* xiii. 1. *Psal.* lxxxii. 1, 6, 7. and cxxxviii. 1. and ix. 3. and xcvi. 7, 9. *1 Cor.* viii. 5, 6..

CHAP. VI.

Of the Godhead in three Persons.

ART. 1. *In the Unity of the Godhead there are three Persons of one Substance, Power and Eternity; the Father, Son, and Holy Ghost.*

2. *The Son, which is the Word of the Father, begotten from Everlasting of the Father, the very and eternal God of one Substance with the Father.*

5. *The Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty and Glory with the Father and Son, very and eternal God.*

PRINCIPLE VI.

There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory. 1 John v. 7. Mat. xxviii. 19.

QUESTIONS Explanatory.

I. **W**HAT is the Substance of God?

A. It is his Essence standing under a divine relative Property, which is that we call a divine Person. *Prov. viii. 22, 25. Heb. i. 3. 2 Cor. iv. 4.*

II. *What means the Word Trinity?*

A. It is three in one, or one in three. *1 John v. 7. Mat. xxviii. 19.*

III. *How are we to understand Persons when applied to the divine Nature?*

A. Not in all Things as when it's applied to humane Nature, (where its used for one Substance distinct from another) because the infinite God cannot have Parts, or be a divided Substance. *Job xi. 7, 8, 9. Jer. xviii. 6, 7, 8, 14. Rom. i. 23, 25. Isa. xl. 18, 25. Acts xvii. 9.*

IV. *Why cannot the divine Nature be a divided Substance?*

A. Because Division of Substance would argue Imperfection, Unity of Substance being one of God's high Perfections, Plurality in distinct Substances would argue Measurableness, Limitation, Dependence, and Comprehensibility.

V. *What doth a Person import when applied to the divine Nature?*

A. It imports the divine Nature with a distinct relative Property, and tho' all Words in any Language come infinitely short of expressing this divine Mytery, yet this Word doth as well comport with it as any we have. *Heb. i. 3. Matt. xxviii. 9.*

VI. *How doth this comport with it?*

A. *First*, As Person, in a Law Sense, signifies one that is endowed with an Estate, that is his Property and not another's; and therefore called personal. So God in the Person of the Father is endowed with the Property of begetting, which the Son and the Holy Ghost are not, &c.

Secondly, As it's used in a Grammar Sense, for we find in the Godhead, one speaking of Himself, and to Another, and of a Third, which are three distinct Persons in Grammar Sense. *Psal. cx. 1. Heb. x. 7, 9. John xv. 26.*

Thirdly, A Person is taken for a distinct Face or Aspect from another, and so are the Subsistences expressed to us. *2 Cor. iv. 6. Heb. i. 3. Col. i. 15.*

VII. *What is to be considered in the divine Trinity?*

A. The Unity of Essence or Substance, and the threefold Manner of Being, which is the three Subsistences or Persons. *Matt. xxviii. 19. 1 John v. 7. 2 Cor. xiii. 14.*

VIII. *How is this glorious Mytery further expressed?*

A. The Godhead begetting, is the Father; the Godhead begotten, is the Son; the Godhead proceeding, is the Holy Ghost. *Psal. ii. 7. Heb. i. 5. John i. 14, 18. John xv. 26.*

IX. *What is a divine Person?*

A. It is the Godhead with a Relative or individual Property. *Heb. i. 3. Rom. ix. 5. Col. ii. 9. Matt. xxviii. 19. 1 John v. 7.*

X. *How*

in three Persons.

37

X. *How are these divine Persons distinguished?*

A. They are breathing and sending, or breathed sent, and proceeding. *John* xiv. 26. and xv. 26. *Gal.* iv. 6. *Isa.* xlii. 1.

XI. *What are the Persons breathing and sending?*

A. The Father and the Son. *John* xiv. 26. *Rom.* viii. 9, 11. *Psal.* civ. 30. *John* xvi. 7.

XII. *What is the Person of the Father?*

A. God in the Relation of a Father conceiving or begetting his own most glorious Image. *Prov.* viii. 22, 24, 25. *Heb.* i. 3.

XIII. *What is the divine Person of the Son?*

A. God in the Relation of a Son, conceived or begotten of the Father. *Prov.* viii. 24, 25. *John* i. 14, 18. and iii. 16, 18. *Heb.* i. 3, 5. *Col.* i. 15.

XIV. *What is the divine Person of the Holy Ghost?*

A. God in the Relation of the holy eternal Spirit, breathed and proceeding from the Father and the Son. *Matt.* iii. 16. *John* i. 32, 33. and xiv. 26. and xv. 26. *1 Pet.* i. 12. *John* xx. 22. *Acts* ii. 4, 33, 38.

XV. *What then is the Relative Property of God the Father?*

A. It is infinitely, eternally, and unchangeably to beget the Son. *Psal.* ii. 7. *John* v. 19, 23, 26. *Mich.* v. 2. *Matt.* xvi. 16. *John* i. 1. and vii. 29. *Prov.* viii. 23, 24, 6.

XVI. *What is the Relative Property of God the Son?*

A. It is to be infinitely, eternally, and unchangeably, begotten of the Father, whereby he is the Brightness of the Father's Glory, and the express Image of his Person. *Heb.* i. 3. *John* i. 14, 18. *John* iii. 16, 18. *Heb.* iv. 14. and v. 5. *1 Job.* iv. 9. *John* vi. 69. and viii. 58. and vi. 57. *1 John* i. 1, 2. *2 Cor.* iv. 4. *Col.* i. 15.

XVII.

XVII. *Why is Christ said to be the only begotten Son of the Father?*

A. Because though Angels, and Men, are called the Sons of God by Creation, and the Saints by Adoption, yet none of them are the Sons of God as Christ is by eternal Generation. *Heb. i. 5. John i. 14, 18, and iii. 16, 18. 1 John iv. 9.*

XVIII. *What is the relative Property or God's manner of being in the Person of the Holy Ghost?*

A. The Property of the Holy Ghost is to be sent or breathed forth by the Father and the Son, infinitely, eternally, and unchangeably. *John xv. 26. and xvi. 7. Gal. iv. 6. John xx. 22. John xiv. 26. and xvi. 15. Isa. xlviii. 16. Tit. iii. 5, 6. Gen. i. 2. 1 Cor. ii. 11. 2 Cor. iii. 18. 1 Cor. xii. 3, 4, 11. Gal. v. 18.*

XIX. *What Knowledge is it that may be had of this divine Mystery?*

A. It's no Way to be known but by Revelation, wherein we are to rest satisfied; for if we cannot give an Account of the Manner of natural Generation, and the Subsistence of the Soul, &c. how can we expect to bring down the Mystery of eternal Generation, to our natural Reason and Capacities. *1 Cor. ii. 10. Job xi. 7. and xxxv. 11. Eccl. xi. 5. and iii. 21. Job xxxvii. 16, 18, 19. Matt. xvi. 16, 17. Isa. liv. 13. John vi. 45.*

XX. *What Proof then is to be made from Scripture of the Plurality and Distinction of Persons in the Deity?*

A. From the Light which we have by Revelation, there are strong Scripture Arguments to prove that there is a Distinction of Subsistences in the Deity, though it be too mysterious for us to give an Account how it is, by Reason of Darknes. *Job xxxvii. 19. and xi. 7. Eccl. xi. 5. Matt. xi. 25, 27. Luke x. 22.*

We have proved there is but one God, That which now calleth for Scripture Demonstration is, that the Unity of the Deity subsists in a Plurality of distinct Persons, and we lay down these Things for Proof.

A. First, That Happiness that consists in a Fruition by Way of Communion consists in a Plurality, but divine Happiness consists in a Fruition by Way of Communion. Ergo, God said, that Man could not be happy as a Creature in being alone, and though God is but one, yet there is in God that which answers this Part of Happiness in the Creature, in a transcendent and ineffable Manner; now that there is a Fruition by Way of Communion in the Deity, is most manifest from Scripture. Gen. i. 26. and iii. 22. Prov. viii. 30. John xvii. 5. and viii. 38. and i. 1, 2, 18. 2 Pet. i. 17. Psal. xl. 8. and there's a Communion in Propriety. John xvi. 14, 15. and xvii. 10.

Secondly, A Being that stands under divers mutual Relations, eternally and unalterably fixed, that one cannot be the other, must admit of a Consideration of a Plurality in its Manner of Existence; but thus doth the Deity; for God in the Father eternally and immutably begets and never can be begotten, the Son is eternally and unchangeably begotten and never can beget the Father, and so the Holy Ghost proceeds, and neither Father or Son can proceed from the Holy Ghost. John i. 14, 18. 1 John i. 2. 2 John iii. 1 John iv. 9. Heb. i. 5, 6. Gal. iv. 6. 1 John iii. 24.

Thirdly, Where there is a distinct mutual Converse in which one speaks of Himself to another, and of a third, there is the Formality of many Persons: But in the Deity there is such a Converse. Psal. ii. 8. and cx. 1. and xl. 8. Heb. x. 9. Isa. xlii. 1. and lix. 21. Matt. xii. 18. Isa. lxi. 1. Heb. i. 8, 9.

Fourthly,

Fourthly, Where there is such a Manner of existing and working, as that which is done by one, in one Manner of existing, cannot possibly be ascribed to another, in another Manner of existing, there's such a distinct Manner of existing as comes under the Sense of distinct Subsistences or Persons. But in the Deity there's such a distinct Manner of existing, as that which is done by one, in one Manner of existing is not, nor cannot be ascribable to the Deity, in another Manner of existing. *Ergo*, There is in the Deity distinct Subsistences or Persons. The Son is incarnate, not the Father. *John* i. 14. *Col.* i. 19. and ii. 10. The Father anointed the Son, the Son did not anoint the Father. *Luke* iv. 18. *Acts* iv. 27. The Holy Ghost is sent by the Father and Son, but doth not send the Father or Son. *John* xv. 26. *Gal.* iv. 6. The Father brings his begotten Son into the World. *Heb.* i. 6. The Father raised the Son from the dead. *Gal.* i. 1. The Father sets the Son upon his Throne, not the Son the Father. *Psal.* ii. 8, 9, 10. *Heb.* i. 8. Judgment is by the Father committed to the Son, not by the Son to the Father. *John* v. 22, &c.

Fifthly, Promises, and Gifts, from one to another, and of one another, argues a Distinction of Persons between one and the other; but in the sacred Deity there is giving to and receiving from one another, and a giving of one another; therefore, there are distinct Persons in the Deity. *John* x. 29. *2 Tim.* i. 1, 9. *John* xvii. 6, 8, 9, 10. *Rom.* viii. 32. *John* iii. 35. and xiii. 3. and v. 26, 27. and vi. 39. *Rom.* v. 5. *1 John* iii. 24. and iv. 13.

Sixthly, Where there is an Image one of another, there is such a Distinction one from another, that one is not the other in that respect: But in the Deity there is an Image one of another, &c. *Ergo*, The Mystery is most manifest from expresse Scripture. *2 Cor.* iv. 4. *Col.* i. 15. *Heb.* i. 3. It's a received Rule,

Rule, that cannot be contradicted, that Things alike are not the same in that Respect wherein they are alike.

Seventhly, Where one doth, as it were, command and another obey, where one sends and another is sent, there is a personal Distinction between one and the other: But in the Deity there is one, as it were, commanding, another obeying, &c. *Ergo*, *John* viii. 28, 38, 40. and x. 17, 18, 32, 37. and xv. 15. *John* xx. 21. *Luke* x. 22. The Father, doth as it were, command the Son not Himself, sends the Son not Himself, rewards the Son not Himself. All relative Actions always suppose the Relate and Correlate; the relative and correlate Affections are placed in distinct Persons or Subjects according to the Nature of the Persons divine or humane. Now the Nature of the divine Essence is to stand forth as distinct Persons in distinct individual Properties, without Individuation in Substance, which it cannot do by Reason of its Perfection in essential, incommunicable Properties, for Individuation in distinct Substances belongs to the Imperfection of the Creature, it being from Finiteness and Parts that it's divisible into.

Eighthly, Where there is a distinct Manner of working by one and another, though of the same Thing there, there are Persons distinct one from another: But in the Deity there is a distinct Manner of working. *Ergo*, *John* v. 17. Redemption is said to be wrought by the Son. *Eph.* i. 7. *Heb.* ix. 12. *Gal.* iii. 13. *1 Pet.* i. 18, 19. *Rev.* v. 9. *Acts* xx. 28. The Father is no where said to redeem us as the Son, it was the Son that was made Sacrifice for Sin, and wrought in another Way and Manner, than the Father did: Besides, the Distinction in working appears in Order and Manner of working in Respect of one another. The Father is first in Order and the Spring of working, and works from Himself by the Son and

and Spirit; the Son is distinctly second in Order of working, of Himself from the Father, and by the Spirit, the Spirit works from the Father and the Son, and by Himself. *2 Cor. i. 3. and xi. 31. Gal. i. 1, 2, 3. Eph. i. 3, 17. 1 Thes. i. 1. 2 Tim. ii. 1, 2. Tit. i. 4. John xv. 26. 2 Cor. xiii. 14.*

Ninthly, Where there are singular expresse Faces or Characters to distinguish one from another; there is a personal Distinction of one from another; but in the Deity there is such expresse distinguishing Characters. *Ergo*, The Character of the Father is to be the Father of Christ. *Eph. i. 3.* The Character of the Son is that He is the Brightness of his Father's Glory, and the expresse Image of his Person. *Heb. i. 3. 2 Cor. iv. 6.* The Character of the Holy Ghost is that He is the Comforter, the Spirit of Truth, proceeding, sent forth by Christ from the Father, and sent by the Father in the Name of Christ. *John xiv. 26. and xv. 26.*

Tenthly, If God works not essentially meerly but subsistentially, the Father through the Son, by the Spirit, then there are Plurality of Persons in the Deity. But God still works so in Creation, Providence and Redemption, hence he speaks in the plural Number, and acts so. *Gen. i. 26. and iii. 21. 2 John i. 3. Psal. civ. 30. Col. i. 16, 17. Tit. iii. 4, 5, 6, 7.*

XXI. How may this great Mystery be a little illustrated to our Understandings, so as to have a Glympe of a little Part of it?

A. The first being living a most perfect Life of Fruition in Communion, and being but one infinitely pure Act, doth most transcendently comprehend, and conceive Himself, beholding his own most glorious Image by his infinite Understanding, reflecting on Himself as the chiefest Good, which He enjoys in the highest mutual Love and Delight. *John iii. 35. and v. 20. 2 Pet. i. 17, 1 John iv. 8.*

XXII. *How doth our Apprehension of three Subsistences arise from hence?*

A. God reflecting upon and conceiving Himself, is God in the Person of the Father; God conceived as his own most glorious Image, is God in the Person of the Son; God enjoying Himself as his own Chiefest Good in the Relation of Father and Son, with most ineffable Love and Delight, is the third Person the Holy Ghost. *Mich. v. 2. Psal. cxlvii. 5. Prov. viii. 22, 23, 30. 1 John iv. 7, 8. Heb. i. 3. John xiv. 26. Matt. 28, 19. John v. 26. and vi. 57. and x. 15, 38. and xiv. 10, 11, 20. 1 John ii. 23. John xvii. 24.*

XXIII. *How are the Subsistences distinguished from the Essence?*

A. In the Manner of being only, which is the divine Personality or Subsistence; for the Father doth not communicate Godhead in begetting, but Sonship only. It's very improper to say, Christ is God of God, but every Person is essentially, absolutely first, having the whole Godhead in it. *John v. 26. John viii. 58. Rev. i. 8. Col. ii. 9. Mich. ii. 5. Isa. ix. 6.*

XXIV. *What follows from each Subsistence, being absolutely first, having the Fulness of the Godhead in itself?*

A. The Fellowship of the divine Subsistences consisting in their deep Interest in the Essence, and their mutual Agreement and Delight. *John x. 30. and v. 19. and x. 17. and viii. 49, 54, 55. Prov. viii. 30.*

XXV. *What is their deep Interest in the Essence?*

A. That each one hath the same Essence wholly and altogether, and whatever is to be attributed to the Essence belongeth to each Subsistence. *Col. ii. 9. 1 John v. 7. John xiv. 11, 20.*

XXVI. *What follows from hence?*

G 2

A. That

A. That they are Co-equal, *i. e.* Co-essential, Co-eternal, Co-infinite, and Co-immutable, and equally such in all the communicable Attributes. *John* v. 18. and i. 1. *Phil.* ii. 6. *Heb.* ix. 14.

XXVII. *What is their mutual Agreement?*

A. Their Co-existence, Concomitancy, and Concurrence in Counsels and Operations. *Prov.* viii. 22, 23, 24, 27, 30. *John* i. 20. *Col.* xv. 16, 17. *John* viii. 38. *Col.* i. 19. *John* x. 25, 37. 2 *Cor.* xiii. 14.

XXVIII. *What is their mutual Delight?*

A. That whereby they being all with and in one another, delight in and glorify one another. *Prov.* viii. 30. *John* x. 38. and xiii. 31, 32. and xvii. 5, 21. *John* viii. 49, 54. *John* xiii. 31, 32. and xiv. 13. *Heb.* v. 5. *John* xvi. 14. 2 *Pet.* i. 17.

XXIX. *How are they distinguished from one another?*

A. By their relative and individual Properties. *John* v. 7. *Matt.* xxviii. 19. *John* xiv. 20, 28. and x. 36. and xiv. 26. and xv. 26.

XXX. *What is to be inferred from their Distinction by relative Properties?*

A. That one cannot be before another, but are Co-existent and Co-apparent, one preceding another only in Order, Manner of subsisting, and relative Dignity. *John* x. 29, 30. and v. 30. *John* viii. 49. and xiv. 28. *Phil.* ii. 6. *John* xiii. 16.

XXXI. *What is to be inferred from the Concurrence and mutual Delight of the divine Persons?*

A. Their Co-operation and distinct Manner of working.

XXXII. *What is their Co-operation?*

A. It is that whereby they work the same Thing inseparably, and for the same End. *Gen.* i. 26, 27. *John* v. 17, 19, 21, 23. *John* i. 3. and xiv. 13. and xvii. 3.

XXXIII. *Have they not a Preheminence one above another?*

A. As they are all equal in working; so in Glory.
1 Cor. ii. 8. Eph. i. 17. 1 Pet. iv. 14.

XXXIV. *What is their distinct Manner of Working?*

A. It is that whereby each Person acts and works according to his Order and Manner of subsisting.
John xvi. 7, 26, 27. 1 Cor. xii. 4, 5, 6.

XXXV. *What is the Father's Order and Manner of working?*

A. That whereby He works of Himself by his Son and Spirit. *Matt. xi. 25, 27. Eph. i. 9, 10, 11, 17, 19. Psal. xxxiii. 6, 11. and civ. 30.*

XXXVI. *How is it that the Father is first in Order and Manner of working?*

A. In that his Order of subsisting is first, and there is no Original of his Person; therefore Will and good Pleasure is ascribed mostly to the Father.
Matt. xi. 26. Eph. i. 9, 11. Rev. iv. 11. Gal. i. 1, 3, 4.

XXXVII. *Why is He said to work by his Son and Spirit?*

A. Because He is said to send his Son and Spirit, as it were to employ them. *John iii. 16. Gal. iv. 4, 6. John i. 3. Eph. iii. 9. Heb. i. 2. Matt. x. 20. Luke i. 35. John xiv. 10.*

XXXVIII. *What is inferred hence?*

A. That the Father is the Original of all Things, he is the Spring of Action. *Gen. i. 26. John xiv. 26. 1 Cor. viii. 6. Eph. i. 3. 1 Pet. i. 3. 2 Pet. i. 17. John viii. 29. and iv. 34. and v. 30. and vi. 39.*

XXXIX. *What is the Son's Order and Manner of working?*

A. That whereby He works from the Father and by the Holy Ghost. *John v. 19, 30. and xv. 26.*
and

and xvi. 7, 13. and xiv. 10, 16, 28. *John* i. 3.
1 Cor. i. 24. *John* vi. 38, 40. *Heb.* i. 3. *John*
 xiv. 26.

XL. *Why say you the Son works from the Father?*

A. Because his Person and Sonship is from the Father, therefore works as one that is come out from, and set on work by the Father. *John* viii. 42. and xiv. 10. and v. 19, 30. *John* viii. 29. and iii. 16, 34. and vii. 28, 29.

XLI. *Why do you say by the Spirit?*

A. Because the Spirit proceeds from the Son as from the Father, and is the Spirit of the Son. and therefore He sends him and sets him on work, as well as the Father doth. *Gal.* iv. 6. *John* xiv. 26. and xv. 26. and xvi. 7, 13, 14. *John* xiv. 16.

XLII. *What is inferred from hence?*

A. That the consummating and compleating of all Things, is given to the Holy Ghost, and that he works from the Father and the Son. *John* xiv. 26. &c. *1 Cor.* xii. 11. *Jer.* xxxi. 33. *2 Cor.* iii. 3. and xiii. 14.

XLIII. *What follows from the distinct Manner of working?*

A. That that Act or Work wherein any Person's Manner of working doth singularly appear, is more peculiarly ascribed to that Person. *Matt.* xii. 28. *Luke* i. 23. *Acts* i. 16. *Rom.* v. 10. *Acts* iii. 26. *Gal.* iv. 4, 5. *1 John* iv. 9, 10. *2 Cor.* xiii. 14.

XLIV. *What Acts doth the Father most appear in, or are more peculiarly ascribed to Him?*

A. Election and Creation; thence Will and Command are ascribed to Him. *Eph.* i. 3, 4. and iii. 9. *Luke* x. 21. *John* v. 19. and x. 18. *Eph.* i. 3, 4.

XLV. *What is most ascribed to the Son, wherein his Manner of working doth appear?*

A. Incarnation and Redemption. *John* i. 14. *Gal.* iv. 4, 5. *Tit.* ii. 4. *Eph.* i. 7. *Heb.* ix. 12, 15.
 Hence

Hence Wisdom is given to the Son. 1 Cor. i. 24. Isa. ix. 6.

XLVI. *What is most peculiarly ascribed to the Holy Ghost?*

A. Sanctification, and therefore Power for Execution is mostly given to the Holy Ghost. Tit. iii. 5. 2 Thes. ii. 13. 1 Pet. i. 2. Rom. xv. 13, 16.

XLVII. *How prove you the Father to be God?*

A. The Scriptures expressly call him so. Rom. xv. 6. 2 Cor. i. 3. and xi. 31. Gal. i. 1, 2, 3, 4. Eph. i. 3, 17. Phil. ii. 11. Col. i. 3, 11. 1 Pet. i. 3. 2 John 3. Jude 1.

XLVIII. *How prove you the Son to be God?*

A. From express Scripture, where He hath the Names and Titles peculiar to God alone, divine incommunicable Attributes are given to Him, Works of Creation, Providence, and Acts of Forgiveness, which are ascribed only to God, yea divine Worship, Majesty and Authority. Jer. xxiii. 6. John i. 1, 2. Isa. vi. 9. and xxv. 9. John xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Rev. xvii. 14. John ii. 25. and iii. 13. and viii. 58. Heb. ii. 2. Col. i. 16, 17. and ii. 9. Matt. ix. 2. Heb. i. 6. Rev. v. 18, 19. 1 Cor. ii. 8.

XLIX. *How prove you the Holy Ghost to be God?*

A. Because he is expressly called so in Scripture, Attributes proper to God alone are given to Him, and Operations, Honour and Worship, with divine Majesty and Authority, which belong to God only. Acts v. 3, 4. and xix. 2, 6. 1 Cor. iii. 16. and vi. 19. 2 Cor. vi. 16. Psal. cxxxix. 7, 8. 1 Cor. ii. 10. Psal. xxxiii. 6. Gen. i. 2. Zech. iv. 6. Acts ii. 4. Rom. xv. 19. Isa. lxiii. 10, 14. 1 Cor. xii. 11. Acts xx. 28. Rom. viii. 11. Rom. xv. 13, 16. Matt. xxviii. 19. 2 Cor. xiii. 12. 1 Pet. iv. 14. and iii. 19. 2 Pet. i. 21. Acts xxviii. 25, 26. Isa. lxi. 1. Luke xii. 10. Matt. xii. 31, 32.

C H A P. VII.

Of the Decrees of GOD.

ART. 17. *Predestination to Life is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) He hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those that He hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels of Honour.*

PRINCIPLE VII.

The Decrees of God are his eternal Purpose, according to the Counsel of his own Will, whereby for his own Glory, He hath fore-ordained whatever comes to pass. Eph. i. 4, 11. Rom. xi. 33. Heb. vi. 17. Rom. ix. 15, 18.

QUESTIONS Explanatory.

I. **W**HEREON is the Necessity of a Decree grounded?

A. On

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A. On the limited Efficiency of God, for there must be something in God that must bound his Almightyness, as to what he doth do, or else his Creation would be infinite, and his Works so, as his Power is. *Matt. iii. 9. and xxvi. 53, 54.*

II. What proves a Decree in God further?

A. If God works by Counsel, he works from a Decree. At, *Ergo*, and either God must work from Counsel, or from a Necessity of Nature, as the Fire burns, and Water wets; so that He could not chuse but work, from whence it would follow that God created from Eternity; but this the Scripture denies. *Gen i. 1. and ii. 1. Heb. iv. 3.*

III. What other Arguments are there for a divine Decree?

A. If there were no Decree in God, there were as much Certainty from Eternity, of the future Being of all possible Things that never are or shall be, as of those Things that are or certainly shall be in Time, and God should as much will the Things that he never doth, as those that he doth; for if there be no Will to bring Things from a State of meer Possibility to a State of Futurity, then must Things be produced by Chance or of themselves, and God knows not how. *Job xxii. 13. Psal. lxxiii. 11.*

IV. Can you add one Argument more?

A. Either God hath decreed his Works from Eternity, or else God was ignorant from Eternity of what he would do; but God knew what he would do, &c. The Evidence of the Disjunction lies here, That if God foreknew his Works from Eternity, He knew them from themselves, or from Himself; there could be no third Thing to acquaint God with them. If his Prescience arose from the Works themselves, it must arise from them as future, or else they were not foreknown, for that is not foreknown

at all that is not foreknown whither it will be or not, but being in it self under a Contingency as to Futurition, the greatest Judgment that can be made of it is only Opinion. If God foreknows the being and working of the Creature from Himself, it must be from his Decree, for it is the Will of the Efficient that brings a Thing out of Possibility into Futurition. God knows a Thing will be, because He wills it to be; he doth not will it to be, because He knows it will be, neither can He know a Thing will be, before He hath willed that it shall be. *Acts* xv. 18. *Psal.* xciv. 8, 9.

V. *Doth the Scripture speak expressly of God's Decree concerning Things that come to pass?*

A. It doth, *Psal.* ii. 7. *Job* xxviii. 24, 25, 26, 27. and xxxviii. 5, 10, 11, 12. *Isa.* x. 22, 23. *Prov.* viii. 29. *Zeph.* ii. 2. *Psal.* cxlviii. 6. *Jer.* v. 22.

VI. *What doth the Word Decree import?*

A. It signifies the making a decided or determinate Difference between Things that shall not be, and Things that shall, whereby some possible Things come to be future, some not. 2 *Chron.* xxx. 4, 5. *Exek.* v. 13, 17. *Ezth.* i. 20. *Dan.* ii. 9, 13, 15. *John* iii. 7. *Luke* ii. 1. *Job* xxii. 28. *Prov.* viii. 15. *Isa.* x. 1. *Acts* xix. 21. *Rom.* i. 13. *Jer.* xlix. 30. *Dan.* i. 8. *Hab.* ii. 3. *Rev.* i. 1.

VII. *What is a Decree of God?*

A. It is his definitive Sentence in his eternal Purpose and Intention concerning all Things possible, whereby they are preremptorily determined to be, or not to be, to do, or not to do, what they be or do in Time. *Isa.* xiv. 24, 26, 27. *Acts* ii. 23. and iv. 28. *Isa.* xix. 12. and xxiii. 9. and xlvi. 11. *Jer.* iv. 28. and xlix. 20. and l. 45. *Lam.* ii. 8. *Eph.* i. 9. and iii. 11. *Rev.* i. 1.

VIII. *How*

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VIII. *How doth God decree, or by what Rule doth He proceed?*

A. As an Agent by the highest Counsel, whereby He most wisely consults, and contrives what is best to be determined to come to pass. *Prov. xx. 18. and xv. 22. Rom. xi. 34. Job xii. 13. Isa. xxviii. 29. Prov. viii. 14. Isa. xix. 17. Psal. xxxiii. 11. Prov. xix. 21. Isa. xlvi. 10. Heb. vi. 17. Jer. xxxii. 17, 19.*

IX. *From whence is the Consult or Counsel, and the Determination?*

A. From the Pleasure of his own Will, that which God pleaseth to determine to do, that is always best, according to the wisest Counsel that can be taken. *Eccl. viii. 3. Isa. xlv. 28. and xlvi. 10. Psal. cxv. 3. and cxxxv. 6. Eph. i. 5, 9. Rev. iv. 11. 1 Cor. xv. 38. Col. i. 19. Rom. xi. 34.*

X. *What further is to be considered in the Counsel of God?*

A. The highest Ends, with the proposing the best Means for the Attainment of them.

XI. *What is God's proposed glorious Scope or End?*

A. It is his own Glory, and the shining forth thereof in a wonderful Manner. *Isa. xliii. 7. and lx. 1, 7. and lxvi. 18, 19. Psal. civ. 31. and cxxxviii. 5. Isa. xxxv. 2. and xl. 5. Ezek. iii. 12. and x. 4. Hab. ii. 14. Psal. viii. 1. and lvii. 5. and cii. 15. Isa. lxii. 2.*

XII. *What is God's Counsel?*

A. It is his infinite, eternal and wise Consult and Deliberation, as it were in Himself, about the best Means for the Accomplishment of his most glorious End. *Prov. xx. 18. and xv. 22. and viii. 14. Isa. xix. 17. and xxviii. 29. Acts ii. 23. Job xii. 13.*

XIII. *What is the first Product of a wise Counsel?*

A. A determined Platform or Idea in the Mind of the Efficient, of whatever is to come to pass ;

wherein it is seen by Foreknowledge or Prescience. *Rom.* viii. 29. and xi. 2. *Acts* ii. 23. 1 *Pet.* i. 2, 29.

XIV. *What is the Foreknowledge of God?*

A. Science or Knowledge may be of Things possible; but Foreknowledge or Prescience can be but of that which certainly shall, or shall not be future, and therefore is founded in God on his Determination of Things unto Futurition. *Rom.* viii. 29. 1 *Pet.* i. 2. *Acts* xv. 18. 2 *Tim.* ii. 19. 2 *Pet.* ii. 9. *Psal.* xxxiii. 11. and xl. 5. and xcii. 5. *Isa.* lv. 8, 9. and lxvi. 18. *Jer.* xxix. 11. *Psal.* cxxxix. 2.

XV. *What is the divine Idea or Platform?*

A. It is the most wise Conception in God of Things that He hath determined an actual Being to, in their whole Frame, Connexions, Uses, and Actions whereby they appear in himself, what they shall be and do, certainly and infallibly. *Acts* xv. 18. *Heb.* iv. 13. *Psal.* cxxxix. 16. *Prov.* viii. 26, 27. *Isa.* xl. 13, 14. *Rom.* xi. 33, 34. *Rev.* v. 8, 7, 12, 13. and xiii. 8.

XVI. *What is the Difference between this divine Conception, and that which is the eternal Generation of or begetting of the Son?*

A. This Conception is of a Platform of the Creature, of that which never can be infinite; but the Eternal Generation is the Conception of the infinite God himself. The Conception of the Creature's Idea, is a voluntary Act by Counsel, but God's Conception of his own Image is natural, He cannot but do it as He is God. Lastly, this Conception is of a Being that must have its actual Existence distinct from the divine Nature; but eternal Generation consists in the Conception of God Himself, and never produceth a Being distinct from God. *Heb.* x.

10, 11, 12.

10, 11, 12. *Psal.* cii. 25, 26, 27. *John* i. 18. and xi. 38. *Heb.* iv. 13. *Col.* i. 15.

XVII. *How doth it appear there is a pre-existent Idea or Platform in God of all his Works?*

A. Because He is the greatest Agent by Counsel, and the best Artificer in the World; and if it be so in all Creature Artificers, then its much more transcendently in God, who is more excellent in working. *Isa.* xxviii. 29. *Jer.* xxxii. 19. *Eph.* iii. 10. *Heb.* iv. 13.

XVIII. *Whence doth arise this Idea or platform Knowledge in God?*

A. It must arise from God Himself, or from the Creature of whom it is a Platform. Not from the Creature, because it hath its Place in the Cause of the Creature, and hath a Respect to the Creature as its Effect. Besides it would argue great Imperfection in God to be beholden to the Works of his Hands, for that Knowledge which he hath of them; therefore he knows the Creature as perfectly in Himself, as in its own Existence. *Rom.* xi. 33, 34, 35. *Isa.* xl. 13. *1 Cor.* ii. 16. *Psal.* cxxxix. 2, 3, 4, 6, 14, 15, 16.

XIX. *What is the Pleasure of God?*

A. It is that whereby He exerciseth a free, absolute, and sovereign Power in all his Decrees concerning the Creature. *Psal.* cxv. 3. *Job* xxiii. 13. *Isa.* xliii. 13. and xlv. 10. *Eph.* i. 9, 11. *Rev.* iv. 11. *Psal.* cxxxv. 4, 5. *Rom.* ix. 21, 22.

XX. *What appears further in God's Decrees?*

A. God's Constancy, Truth, and Faithfulness.

XXI. *How doth his Constancy appear?*

A. In the Permanency, and Immutability of his Counsel, and Decrees. *Numb.* xxiii. 23. *Prov.* xix. 21. *Isa.* xlv. 10. *Zech.* vi. 1, 2, 3. *2 Tim.* ii. 19.

XXII. *How doth the Veracity and Faithfulness of God appear?*

A. In

A. In that He decrees nothing but is agreeable to Himself, and what He decrees He truly executes. *Psal.* ii. 7. *Jer.* x. 10. *Rom.* iii. 4. *2 Tim.* ii. 12, 13. *Job* xxiii. 14.

XXIII. *What is further inseparable from God's Decrees?*

A. The Eternity of them, and the Absoluteness of them.

XXIV. *What is the Eternity of God's Decrees?*

A. That whereby the Decrees of God are before all Time, and the Cause of Time, and of all Things in Time. *Isa.* lvii. 15. and lxiii. 16. *Eph.* iii. 11. *1 John* i. 2. *Eph.* i. 4. *Prov.* viii. 29. *Jer.* xxxi. 3. *Hab.* i. 12.

XXV. *What is the Absoluteness of God's Decree?*

A. That whereby it is meerly from Himself, not built upon any Thing in the Creature, or foreseen in the Creature, good or bad; and therefore is not conditional as appears by unanswerable Arguments.

Arguments against the Conditionality of God's Decree.

First, It implies a great Contradiction; for it makes the second Cause the first Cause. *Conditio est causa Conditionati*. Now if some Thing in the Creature be the Cause of the Decree of the Creator, then the second Cause becomes the first, and the first the second; yea, the Creature the first determining Cause of its own being or acting.

Secondly, That which denies God an absolute Being is blasphemous? But to say God's Decree is conditional, denies God's absolute Being, and makes it only conditional. *Ergo*, The Minor is proved from a received Truth, that whatever is in God, is God, and the Decree is God decreeing.

Thirdly,

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Thirdly, That which denies the highest Perfection to God in willing, is to be abhorred. But to say God wills conditionally, denies Him the highest Perfection in willing. *Ergo*, The Minor appears thus, because a conditional Decree is by an imperfect Way of willing, for it's to will uncertainly, and to will dependently upon the Creature; and therefore it's not the best and perfectest Way of willing, which must always be ascribed to God, who acts always in the highest Sphere of Perfection.

Fourthly, That which makes a Decree no Decree, is not to be predicated of a divine Decree. But to say God's Decree is a conditional Decree, makes God's Decree no Decree at all. *Ergo*, The Minor appears thus, from the Nature of a Decree, It's a Determination of an Indifferency to a Certainty, whereas a conditional Decree leaves the Thing at Uncertainty still, leaves it at an Indifferency, and in only a Possibility to a Being, whereby it's as possible not to be, as to be, and being altogether undetermined, or determined, but upon an uncertain Condition, it's no more decreed to be, than not to be.

Fifthly, If any Decree of God be conditional, then all the Decrees in God are conditional; but all are not conditional. *Ergo*, Major, 1. For all Decrees in God are but one Act, and all must be of the same Nature conditional or absolute, decreeing in God being one and uniform, though as it falls on divers Objects in Execution, there seems a Diversity of Streams; but we speak of it as an eternal Act in God. 2 Minor, All are not conditional, for then the Decree of creating the World should be so, and God should take up a Decree of giving the Creature a Being upon the Condition of it's Being, or something that it would do after its Being, which is

is monstrously absurd, and makes God's Decree in Time only.

Sixthly, That which denies God's Prescience, or Foreknowledge of future Things, is blasphemous. But to say, God's Decrees are conditional, and not absolute, denies God's certain Foreknowledge or Prescience. *Ergo*, The Minor is thus proved: If Things in a State of Possibility had not been made future by a Determination, they could never have been foreknown as future Things; they may be known as possible, (*viz.* That there might be two Suns in the Firmament,) but they could not be foreknown as future, unless pre-determined.

Seventhly, That which is conditionally built on what the Creature is, or may do, is built on a finite, temporary, and changeable Being; but the Decree of God cannot be so built, because it's as infinite, eternal, and unchangeable, as God, and cannot therefore have the least Dependance on that which is finite, temporary, and changeable. Now that his decreeing Will is infinite, appears on, that as his Understanding is, so is his Will. *Psal.* cxlvii. 5. that his Purpose or Decree is eternal. *Eph.* iii. 11. that his Decree is unchangeable. See *Job* xxiii. 13. *Jam.* i. 17.

Eighthly, That which ascribes unto God but an opinative Judgment of Things, and not a certain Knowledge, is not to be allowed; but to say God's Decrees are conditional, ascribes but an opinative Judgment of Things to God. For the Major, to make God such, is to make Him inferior to humane Artificers, who lay a designed Platform of their Work as far as possible they can. But to say that God doth not will perfectly, compleatly, and certainly, in prefixing all Connexions, Contingences, and Dependences, is to impeach his Wisdom, Power, and other Perfections. Minor, To say God makes

makes a conditional Decree, is to say, that this or that Being or Action may or may not fall out, or another Thing may, or may not do or act, so that is but a contingent Proposition to God, and his Judgment of it can be but Opinion, and the most He can conclude this or that to be, or will do upon it, is but as a Probability.

Objection. If it is said, *Some of God's Decrees are absolute and some conditional, as thus, God absolutely decrees to make Abraham, but decrees not whether he shall certainly believe the Will of God is conditionally conversant about that, viz. If Abraham will, he shall believe; so that the Decree of God about Abraham's believing, is merely conditional.*

Ans^r. This makes Decrees in God of two contrary Natures, whereas the Decree in God is one and uniform in the Fountain, one pure Act decreeing all Things that shall come to pass, without any Motion thereto from the Creature, falling upon Things of a different and contrary Kind and Nature, such as Things necessary and contingent.

2. But supposing there were two sorts of Decrees in God, absolute and conditional, it must follow that all conditional Decrees must be grounded on absolute; as suppose God absolutely decrees to create *Adam*, but only conditionally decrees what *Adam* shall do. It will follow. 1st, That God hath decreed a Creature absolutely, and foreknows not what he will do, for whatever *Adam* shall do, it's not certainly future, but possible only, therefore God cannot know it as future. 2^{dly}, It follows that God hath decreed a Creature, and knows not how it will act, no good Artificer doth so. 3^{dly}, That he hath decreed a Creature, but not determined his End; for not knowing what he will do, he cannot determine his End, whether he will be a Vessel of Honour or Dishonour, to the Glory of Justice only,

or of Grace. 4thly, If God hath decreed the contingent Effect conditionally, he must have decreed the contingent Cause but conditionally, as it will determine it self; so contingent Causes must all take their Rise and Determination from themselves and one another *in infinitum*, and God not concerned in the Determination of them, but concerned only about them as possible or probable Things. Hence God makes Creatures absolutely, and disposeth of them to their End only conditionally and contingently, which is most absurd and unbecoming the Nature of God.

XXVI. *What is it that God decreeth?*

A. The great End which is the shewing forth of his own Glory, and the Means leading to the best Accomplishment thereof. *Isa.* xxviii. 2. and xlii. 8, 9. and iv. 3, 7. and lx. 21. *Eph.* i. 5, 6. *Neh.* ix. 5, 6.

XXVII. *What sort of Beings are decreed by God, and on whom doth his Decree fall?*

A. Two sorts especially, such as act necessarily, and such as act contingently.

XXVIII. *What is an Agent by Necessity?*

A. One that is naturally disposed to produce this or that Effect, and cannot do otherwise, if it be not hindered by an external Opposition, as the Fire burns, and the Water wets, or such Things as come to pass by external Compulsion. *Psal.* lxxxiii. 13, 14.

XXIX. *What if a natural Agent be hindered by another acting contrary thereto, or forced to do that it hath no Propensity to by Nature?*

A. That which acts another Thing to that which it's not inclined naturally, is a Cause by Accident, and when a Thing is used, to that it cannot move it self as to its Object, it's an Instrument in the Hand of some principal Efficient, *Isa.* x. 5, 6, 13, 14.

XXX. *What is Contingency?*

A. It

A. It is that which may, or may not be if we speak of a contingent Effect, and that which may or may not act to produce the said Effect, is a contingent Cause, and is properly a voluntary Agent, and it's called contingent in Respect of second Beings, not in Respect of the First. 1 Sam. xxiii. 11, 12.

XXXI. *What Judgment may be made of a Contingency before its Determination to Action?*

A. We can make no Judgment of it, but that which we call Opinion.

XXXII. *Doth God make no other Judgment of them?*

A. Nothing can be contingent to God, for He hath absolutely decreed whatsoever comes to pass, that necessary Things shall act necessarily, and contingent Things contingently, but certainly according to his Decree. Rom. ix. 11, 15, 16.

XXXIII. *Doth not the Absoluteness of God's Decree put a Force upon Man's Will?*

A. It is so far from it, that it maintains the Liberty of the Creature's Will, that all free Agents act as freely according to the Decree, as Agents by Necessity do act necessarily. Exod. iii. 19, 20. Psal. cx. 13.

XXXIV. *How is the Certainty of the Event according to the Decree, consistent with the Creature's Freedom?*

A. In that the Cause doth according to the Decree act agreeably to its own Nature in the Production of the Event, contingent Causes act contingently, and necessary Causes necessarily. Isa. xlv. 26, 28. Exod. iv. 21. and vi. 1. Psal. cx. 3. Jer. xxxi. 35, 36, 37.

XXXV. *How is God's Decree to be distinguished of?*

A. The Decree of God, and God decreeing, are not to be divided, God being one pure Act; but the various

various Objects it falls upon being distinguishable, we accordingly consider of the Decree.

XXXVI. *What are those Objects?*

A. They are the Creatures without Reason, and such as are endowed with it.

XXXVII. *What Attributes doth God chiefly decree to glorify on the Creatures without Reason?*

A. His Wisdom, Power, and common Goodness. *Job xxxvi. 5, 24, 25, 26, 27. and xxxviii. 37. Psal. civ. 24, 25, 27. Jer. x. 12, 13. Job xxvi. 10, &c. Psal. lxii. 11, 12. and cvi. 87. and cxi. 67. and cl. 1, 2. and xix. 1. and cxxvi. 2, 3. and cxlvii. 8, 9. Luke xii. 24. Psal. xxxvi. 6.*

XXXVIII. *What Attributes especially hath God decreed to glorify in the reasonable Creatures?*

A. Not only his Wisdom, Power, and Goodness, but all his most glorious Attributes, especially, his Grace and Justice.

XXXIX. *What is the Decree of God concerning Angels and Men called?*

A. Predestination whereby they are absolutely determined to their End and Means, leading thereto according to their distinct Natures. *Acts xiii. 48. Eph. i. 5, 11. Rom. viii. 26, 30. 1 Thes. i. 4, 5.*

XL. *What then is Predestination?*

A. It is the Decree of God concerning the Manifestation of his special Glory in the everlasting State of Angels and Men. *Exod. xxxiii. 19. and xxxiv. 6, 7. Rom. ix. 11. to 18. Psal. cxv. 1, 2. Rev. xv. 4. Isa. xliii. 7. Rev. vii. 11. Eph. i. 4, 5.*

XLI. *Were Angels the Objects of the predestinating Decree?*

A. It is manifest they were by God's Decree Vessels of Honour and Dishonour, some not keeping their first Estate. *1 Tim. v. 21. 2 Thes. i. 7. Matt. xxii. 30. 2 Pet. ii. 4. Jude 6. Psal. lxxvii. 49.*

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XLII. In what Respect were Angels the Object of the Decree?

A. Not as standing or falling, but all Angels as such making up the Angelick Nature, of which some were decreed to be Vessels of Honour, some of Dishonour. *Rom. ix. 21. 1 Tim. v. 11. Jude 6.*

XLIII. What Order is there in God's Decree of Predestination?

A. Predestination is an immanent eternal Act in God, without Change, Accession, Priority or Posteriority, but according to our Conception of rational Agents, there is an Order of purposing one Thing for the Sake of another, and accordingly we conceive of God as a transcendent Agent by Counsel. *Job xxvi. 12. Rom. ix. 17. Exod. ix. 16. Psal. cxxxix. 14, 15, 16, 17. 1 Cor. iii. 19, 20. Isa. lv. 8, 9. Job xii. 17. Isa. xxv. i.*

XLIV. Is Predestination an Act of Mercy or Justice?

A. Predestination, as such, is neither an Act of Mercy or Justice, but of meer Sovereignty, whereby one Part of the same Lump (without regard to any Difference) is set apart to one Use, and another Part to another. *Rom. ix. 11, 20, 21. Matt. xx. 15.*

XLV. What is the special Glory that God hath decreed to shine forth in the Everlasting State of Men and Angels?

A. The magnifying his Grace and Justice.

LXVI. How doth He magnify his Grace?

A. In executing his sovereign Decree in a Way of distinguishing Love. *Jer. xxxi. 3.*

LXVII. How did the Grace of God shine forth in saving Angels?

A. Abundantly, in preventing them that fell not, in bestowing confirming Grace, in rewarding them, their

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their greatest Service being not proportionable there-
to. *Isa.* vi. 2. *Job* iv. 18.

XLVIII. *How doth the Grace of God shine forth in the saving of Men?*

A. In the highest and most glorious Manner, in a Way of shewing Mercy to sinful and miserable Creatures, which make it the Riches of the free Grace of God. *Exod.* xxxiii. 19. *Rom.* ix. 15, 18, 23. *Eph.* ii. 7. *Col.* i. 27.

XLIX. *How is the Manifestation of God's Justice in the everlasting State of Angels and Men?*

A. God's Glory is manifested either in a Way of pure Justice, or in a Way of mixed Justice, *viz.* Justice tempered with Mercy.

L. *How doth God deal with Men and Angels in a Way of mere Justice?*

A. In dealing with them. [*viz.* All fallen Angels and the greatest Part of Men] in a Way of Justice only, without shewing them any Mercy as to their everlasting Estate. *2 Pet.* ii. 4, 5, 6. *Isa.* xxvii. 11. *Rom.* ix. 22.

LI. *How doth God manifest his Glory in a Way of Justice tempered with Mercy?*

A. In saving miserable Sinners freely in a Way of full Satisfaction to Justice provided by Himself. *Rom.* iii. 21, 24, 25. *Exod.* xxxiii. 19. *Rom.* ix. 18.

LII. *How is Predestination considered in Respect of the Objects it falls upon?*

A. It is either Election or Reprobation. *Rom.* ix. 11, 13, 22, 23. *1 Thes.* v. 9.

LIII. *How doth this appear?*

A. 1st. Election doth necessarily imply Reprobation. 1st. Because where there is a chusing of some, others are past by. *Rev.* xx. 15. 2^{dly}. And there is a double Seed, Justice and Mercy must shine forth in them as distinct decreed Objects. *1 Thes.* v. 9. *2 Tim.* ii. 20. *Rom.* ix. 22, 23.

LIV. *What is Election?*

A. It is when a certain determinate Number of those that are of the same Lump or Mass of either Angels or Men (in a Possibility of eternal Happiness) are predestinated to the Praise of the Glory of God's Grace. *1 Tim. v. 21. Tit. i. 1. Rom. viii. 29, 33. and ix. 23. Isa. lxxv. 22. Matt. xxiv. 22. 1 Pet. i. 2. Rom. xi. 5, 28.*

LV. *Was not Election out of the fallen corrupted Mass of Mankind foreseen?*

A. No, for these Reasons. *1st*, If Man was so considered by the same Reason Angels should; but Angels were not considered so. This is most evident, because the elect Angels were never in a corrupted State, and the fallen Angels never elected. *2^{dly}*, Christ was elected. *1 Pet. i. 20.* And the first born of Election. *Eph. i. 4.* But Christ was never chosen under the Consideration of being Part of the corrupted Mass of Mankind in any Respect; therefore Election could not pass upon the corrupt Mass, because Christ must then be chosen out of it; and if so, the other Elect could not be chosen as such in him. *Eph. i. 4.* *3^{dly}*, If Men were elected out of the corrupt Mass, Election would be an Act of Mercy, whatever Reprobation is; for if a Person that is looked at as miserable among others be chosen and culled out from among them as such, and designed to Salvation, this is an Eye of Mercy, Pity, and Commiseration, when others in the same Condemnation or Misery with them are left to perish. When as Election is no Act of Mercy, nor Reprobation of Justice, but both of mere Sovereignty. *Rom. ix. 21, 22.*

LVI. *What was God's End and glorious Design in Election?*

A. God intended from all Eternity to shew forth the Glory of his Grace, in a certain Number of Angels

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Angels and Men, that should be created and singled out from the rest for that great End. *Eph. i. 5, 6, 12. Rom. ix. 23. Psal. ciii. 20.*

LVII. Is Election only of such a Number indefinitely, and not of definite, individual Persons?

A. Each particular individual Person that shall be saved, hath his Name written in the Book of God's Election. *Luke x. 20. 2 Tim. ii. 19. 2 Thes. ii. 13. Rev. xx. 12.*

LVIII. What doth immediately result from Election to the great End mentioned?

A. A peculiar Love and Delight fixed upon their Persons, with an Intention of preparing and directing all Means that may tend to the accomplishing this great End. *Rom. ix. 13. Jer. xxxi. 3. Eph. i. 9, 10. John xvii. 6, 8. John vi. 37. 2 Thes. ii. 13. Rom. viii. 29.*

LIX. What are the purposed Means for the accomplishing that great End in the Election of Angels?

A. Their Creation in a State of Perfection, their gracious Preservation from falling, and Confirmation of them in all natural and moral Perfection, unto everlasting Life in Glory. *Jude 6.*

LX. What were the intended Means for the accomplishing the glorious End, in Election of some Men to the glorifying free Grace in a Way of Mercy, tempered with Justice?

A. The Creation of Man, with a Covenant of Works, and of Grace, which are all co-ordinate Means serving the same End. *2 Tim. i. 9. Tit. i. 2. Eph. i. 4, 5. Isa. xliii. 21, 27.*

LXI. What is Reprobation?

A. The Predestination of a certain Number of Angels and Men to the Glory of Divine, avenging Justice. *2 Pet. ii. 4, 9. Jude 4, 6. Rom. ix. 22. 1 Pet. ii. 8.*

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LXII. *What were the decreed Means leading to this End?*

A. Creation, Permission of Sin, Dereliction in it, Condemnation, and Punishment for it. *Rom. ix. 22. and i. 24, 26. Acts iv. 27, 28. and ii. 23.*

LXIII. *Is not God then the Cause of Sin?*

A. God's Permission of Sin doth not make him the Cause of it, Sin could not have been unless God had decreed to permit it, for an infinite Power could have kept it out of the World. *Jer. xxxii. 27.*

LXIV. *Is it not to Sin, to permit Sin when one could hinder it?*

A. It is so in some Cases and Persons, but not in God; for to permit Sin in God, falls under his Sovereignty; He is no more bound to hinder the Creature from sinning, than He is bound to make the Creature; a King is not bound to hinder Sin but by his Laws. *2dly*, Though Sin be evil, yet it's good that Sin should be in order to the manifesting that Glory of God, that could not shine forth unless it were; for without Sin were in the World, the Glory of God's Mercy and Justice could not be made perspicuous. *3dly*, Whatever Influence God hath on the Being of Sin in the World, as to his Decree or Permission it self, God cannot sin, because none can sin but a sinning Agent. *1 Sam. xxiv. 13.* as many may be conversant about an Act, and not be culpable Causes, so they may be conversant about the taking away a Man's Life unjustly, and neither Judge nor Jury culpable Causes of it, but only false Witnesses. And so the Apostle *James* seems to clear God. *Jam. i. 13, 14.* *4thly*, God is a most perfect Agent, but Sin is a Defect and aberration from God, God cannot deny himself.

LXV. *Doth not God's Decree excuse Man from being culpable in sinning?*

A. No, for it's the Decree of God to permit Sin, and that Man shall be culpable by Sin, but the Decree is no more a Cause of his Fault, than the Law of God that makes him culpable; and Men may as well say that God is a Cause of Sin by Reason of his giving a Law, as by Reason of his Decree, for if there had been no Law there could have been no Transgression. *Rom.* iv. 15. And the Law is not Sin because it makes Men culpable. *Rom.* vii. 7. Again, it's the revealed Will of God that is the Rule of Mens Actions, not his Secret, which if any Man transgresseth, he is punishable by the said revealed Will, and it's the Decree of God that it should be so.

LXVI. But doth not Sin necessarily follow upon the Decree?

A. We must distinguish of Necessity, there's that of Infallibility, and that of Compulsion. Upon God's Decree to leave the Creature so far as to permit him to Sin, Sin will infallibly be, but God doth not compel the Creature to Sin, it sins freely and voluntarily of itself, and so did Angels and Men. The Decree is an Antecedent to sin as the Law is, but neither are compulsive Causes of it, tho' without a Decree to permit Sin, and a Law, both of which belong only to God, there could never have been Sin in the World.

LXVII. If God absolutely fore-determined all Events, then God hath willed Sin, and then is the Author of Sin?

A. Though God wills that Sin should be, He permitting of it, for thus God doth if the Scripture be true. *Acts* iv. 27, 28. and xiv. 16. *Rev.* xvii. 17. Yet God is not the Author of Sin, likewise the doing those Actions as to the natural Part of them (which as to the moral Part are sinful) are ascribed to God. *Gen.* i. 20. *Psal.* cv. 25. *2 Sam.* xii. 12.

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12. 1 *Kings* xii. 24. Therefore we distinguish between the physical and moral Part of an Action. God is an efficient Cause in all natural Actions, but Sins as such, are moral Defects, and must have deficient Authors, God cannot be an Author of them because he is not such. 1 *Sam.* xxiv. 13.

LXVIII. *How do you prove that God cannot be the Author of Sin?*

A. From the Perfection of God, the Contrariety of it to his Nature, to his Law, the Indignation He hath manifested against it, He hath condemned it in his Word, in Sinners, yea in the Person of Christ. *Gen.* ii. 7. and iii. 17. *Exod.* xx. *Rom.* viii. 3. and vi. 6. 1 *John* iii. 8. *Eccles.* vii. 29. 1 *John* ii. 16. *Jam.* i. 13. *John* viii. 44, 45. *Psal.* xviii. 23. *Ezek.* xxxvi. 31, 32. *Hab.* i. 13, 14.

LXIX. *Doth not Election depend upon foreseen Faith and good Works, and Reprobation upon foreseen Sin and Rebellion?*

A. Prevision and Foresight in God is founded on his Decree, God cannot foresee that which he hath not made future, it's a great Contradiction to say so.

LXX. *Was not Christ a Cause of the Decree of Election?*

A. Christ as Mediator was no Cause of the Decree, but a glorious Effect of it. *Eph.* i. 4, 5.

LXXI. *Was not the Decree of Election an Act of Mercy, and Reprobation an Act of Justice?*

A. Neither the one or the other, but Predestination, as it appears in Election, or Reprobation, is a mere Act of Sovereignty, whereby one Part of the same Lump is set apart to one Use, and another to another.

LXXII. *What is the Nature of this Sovereignty?*

A. The greatest Freedom and Liberty, whereby He wills all Things that he intends to be, and the Disposal of them at his own good Pleasure. *Rom. ix. 16. Eph. i. 4, 11. 1 Cor. xii. 11. Matt. xx. 15. and xi. 25, 26.*

LXXIII. Wherein consists God's Liberty in decreeing?

A. In Freedom from Necessity of Nature, from moral Obligation, or any Motive thereunto out of Himself.

LXXIV. What is God's Freedom (in decreeing) from Necessity of Nature?

A. It's God's decreeing voluntarily, and upon Choice (not as He begets his Son) there is no necessary Dependance of the Being of God upon the Being of the Creature, Possibility of the Creature's Being is founded on God's Sufficiency, and not on his Deree; and though God be omnipotent, he is not Omnivulent, *i. e.* in respect of Things possible.

LXXV. How is God free, and at Liberty in respect of moral Obligation to the Creature in decreeing?

A. In that God is not bound in any moral Obligation to make a Creature, or becomes bound to it when it's made, any further than He is pleased to bind Himself, and make Himself a Debtor to it; whatever He decrees the Creature to be or to do, He is not chargeable for doing it wrong. *Matt. xx. 15.*

LXXVI. How is God free in respect of external Motives?

A. In that all Goodness in the Creature ariseth from the Decree, nothing can be future or fore-known to be future, but from it, as hath been proved. *Rom. xi. 35, 26. and ix. 21, 22.*

LXXVII. What Use may be made of the Doctrine of the Decrees? Is it not a Doctrine that leads to Licentiousness?

A. The Consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable

unspeakable Comfort to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh and their earthly Members, and drawing up their Minds to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their Love towards God. ART. 17.

LXXVIII. *But do not many abuse this Doctrine?*

A. They do, as they do all other Gospel Truths, to their own Destruction, for when curious and carnal Persons, lacking the Spirit of Christ, have continually before their Eyes the Sentence of God's Predestination, it is a most dangerous Downfal, whereby the Devil doth thrust them either into Desperation or into Wretchedness of unclean Living, no less perilous than Desperation. ART. 17.

LXXIX. *What is that then which we should have our Eye upon to guide us to our End, if our Eye should not be upon Predestination?*

A. The revealed Will of God in his Word; we must receive God's Promises as they be generally set forth to us in the holy Scriptures, and in our Doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God. *Ibid.*



CHAP. VIII.

Of the Execution of GOD's Decree.

PRINCIPLE VIII.

God executeth his Decrees in the Works of Creation and Providence.

QUESTIONS Explanatory.

I. **W**HAT is the Execution of God's Decrees?*A.* It is his Efficiency whereby He works all Things, and all in all according to his Counsel and Will. *1 Cor.* xii. 6. *Rom.* xi. 36. *Acts* xiv. 15, 17. *Gen.* i. 20. *Psal.* xxxvii. 5. *Zeph.* ii. 2. *Isa.* xxviii. 21, 29. and xlv. 11.

II. How do you distinguish the Decree from the Execution?

A. The Decree is an immanent Act in God entirely, eternally, and infallibly, determining whatever shall come to pass, or be, besides himself. The Execution is called a transient Act, because it is the falling of his Power on the Creature in Time to give the decreed Thing Being or Action. *Jer.* xxxi. 3. *Zeph.* ii. 2. *Isa.* xlv. 10.

III. How doth God effect or execute his Decree?

A. Exactly according to the decreed Platform laid in his Counsel, His Work answering it as the Tabernacle to the Platform, given in the Mount. *Exod.* xxv. 40. *1 Chron.* xxviii. 12. *Psal.* cxxxix. 16. *Eph.* i. 3, 4.

IV. What

IV. *What are the Attributes of God that here do eminently shine forth?*

A. His Almightyness and Wisdom. *Job xxxvi. 5, 24. Isa. xxviii. 29. Psal. civ. 24. Job xi. 6, 7, 8.*

V. *What is God's Almightyness?*

A. It is that whereby He is able to do all that is possible though He doth not do it, and doth all that He will, without Resistance. *Matt. xix. 26. and iii. 9. Phil. iii. 21. Psal. cxxxv. 6. Dan. iv. 17. Isa. iv. 2, 9. Isa. xliii. 13.*

VI. *Is there nothing impossible for God to do?*

A. Nothing that is agreeable to himself; but He cannot do any Thing that contradicts his Perfection in any Attribute, or the fixed eternal Rules of Art, nor can he do any Work of Weakness. *Rom. iii. 4. Deut. xxxii. 4. 2 Tim. ii. 3. Tit. i. 2.*

VII. *How is Power attributed unto God who is one most pure Act?*

A. In respect of the Creature that feels it, God is an eternal Act, but the Creature doth not always feel it. *Psal. lxii. 11. John v. 17. Psal. cxxxix. 16. Exod. iii. 14. Gen. i. 1. Isa. xxxiii. 14.*

VIII. *What is the Wisdom of God which shines forth in his Efficiency?*

A. That whereby He doth all Things in the best Manner according to the decreed Platform with the most singular Artifice and Skill. *Isa. xxviii. 29. Eph. ii. 10. Psal. xvi. 2. Isa. xxix. 16. Job xxvi. 13.*

IX. *What is the Glory that shines in his Works of Wisdom, or in the Execution of the Decree?*

A. His unsearchable, intellectual Virtues. *Rom. xi. 33. Psal. civ. 24. Job xi. 6, 7, 8.*

X. *Which be they?*

A. These five, Intelligence, Science, Sapience, Prudence, Art or Skill?

XI. *What*

XI. *What is his Intelligence?*

A. That whereby He knows all possible Truths, abstracted from Things as undoubted Verities, many of which Angels and Men are acquainted with. *Prov. viii. 14. Jer. v. 3. Isa. xlv. 26.*

XII. *What is God's Science?*

A. That whereby He knows all these Truths in the Things which his Decree hath made future, and may be aptly called Prescience; but as it respects all Things past, present, or to come, is Omniscience. *Psal. l. 11. Psal. cxxxix. 16. Heb. iv. 13. 1 Sam. xvi. 7.*

XIII. *What is divine Sapience?*

A. It is that whereby he understands the best Connection of Things, and hath contrived and effected it. *Job xii. 13, 16, 22. Jer. xxxi. 35, 36.*

XIV. *What is the Prudence of God?*

A. That whereby He puts such a Goodness upon his Work as fully to answer his Ends in the best Season, and are fitted for the most proper Uses. *Gen. i. 14, 31. and xv. 16. Job xxxviii. 32, 33. Jer. v. 24. and xxxiii. 20. Eccles. iii. 1. Prov. viii. 12. Eph. i. 8. Eccles. iii. 11. Job xxxviii. 31.*

XV. *What is the divine Art and Skill?*

A. It is that whereby he doth all Things in the most exact and harmonious Manner, and makes them shine forth in an Order and Beauty suitable to themselves, that they want not for Regularity of Parts or Comeliness. *Eccles. iii. 11. Psal. xix. 1. Job xli. 12. Prov. xxx. 29. Isa. xxviii. 29. Job xxxviii. 56. Isa. xlii. 5. Jer. li. 15. Psal. cxxxvi. 5, 7, 8, 9. Matt. vi. 29.*

XVI. *What is to be observed from this?*

A. That whatever God's Pleasure is to affect, it's according to his most perfect Willdom, and thereby directed

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directed to his glorious Ends. *Psal. cxv. 3, and civ. 24. Eph. i. 5, 9, 11.*

XVII. *What will follow from hence?*

A. The sovereign Pleasure of God is his Stamp which he sets upon the Creature by his powerful Word of Command, whereby it is what it is, and doth what it doth. *Gen. i. per tot. Jer. xviii. 6. Dan. iv. 35. Rom. ix. 18, 21. 2 Sam. xvi. 10. Isa. xlv. 9. Isa. xlvi. 10. 1 Chron. xxix. 11, 12, Eccles. iii. 14.*

XVIII. *Which are the Kinds of God's Efficiency?*

A. Creation and Providence. *Psal. civ. 2, 10, 33. and cxxxvi. 5, 9. Neh. ix. 5, 6.*

C H A P. IX.

Of Creation of the World and Angels.

PRINCIPLE IX.

The Work of Creation, is God's making all Things of nothing by the Word of his Power, in the Space of six Days, and all very good.
Gen. i. Heb. xi. 5.

QUESTIONS Explanatory.

I. **W**HAT doth the Word Creation properly import?

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A. A

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A. Creation taken in the strictest Sense signifies the making something out of nothing; more largely, it's the making of something that was not before, though out of pre-existent Matter. *Gen.* i. 1, 27. and v. 1. *Psal.* cii. 18. *Isa.* xlv. 8; 12, 18. and xlviii. 6, 7.

II. *What is Creation?*

A. Creation is Divine Efficiency, whereby God made the World originally of nothing, and whereby He after framed one Thing out of another. *Gen.* i. 1, 27. *Heb.* xi. 3. *Jer.* x. 11, 12. *Act.* xvii. 24. *Psal.* xxxiii. 6, 7, 8, 9. and cxlvi. 6.

III. *When did God create the World?*

A. God is an eternal Creator, He being not subject to Time, neither can any new Act arise in Him, but as the Act of God terminates on the Creature, it was in the Beginning of Time when the World was created, and Time as an Adjunct was concreated with it; the World being then brought out of nothing, it was not, neither could be eternal. *Gen.* i. 1. *Rom.* xi. 36. *Heb.* xi. 2. *Isa.* xlv. 7. *Job* xxxviii. 12. *Jer.* xxxii. 17.

IV. *How doth it appear that the World was not eternal?*

A. Because the Word of God assures us that it was made in the Beginning, and Eternity hath no Beginning. *2dly*, If it were Eternal, it must be infinite and unchangeable, which we see it is not. *3dly*, It hath Succession, therefore had a Beginning. *4thly*, If it be Eternal, there must be an infinite Number of Hours, Days, Months, and Years past, and so all must be of equal Number, which is a Contradiction. *5thly*, God made all the Creatures by Bounds, and Limits of Time and Place. *Job* xxxviii. 5.

V. *To which of the Persons of the Holy Trinity is Creation ascribed primarily?*

A. The

World and Angels.

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A. The Father's Manner of working doth here primarily appear, to whom the Original of all Things is given. *1 Cor.* viii. 6. *Eph.* iii. 9.

VI. How did the Father work in making the World?

A. God the Father, by the Essential Word and Eternal Spirit, created the World and all Things therein. *John* i. 1. *Gen.* i. 2, 3. *Eph.* iii. 9. *Col.* i. 16. *Psal.* cxlviii. 5. and civ. 30.

VII. Did God make the World in an Instant?

A. God could have done so, but He saw it more for his Glory to take the Space of six Days, consisting of twenty four Hours a-piece. *Gen.* ii. 1. *Exod.* xx. 11.

VIII. Why is it said, that God saw that the World and all Things therein were good?

A. To declare the Excellency of his working, that the World and Things therein exactly answered the Platform forelaid in his wise Counsels, and the great End for which they were made, and to witness to their Perfection in Purity after their Kind, before Sin entered. *Gen.* i. 31. *Rom.* i. 20. *Psal.* civ. 31. *Isa.* xxviii. 29.

IX. What is Nature?

A. It is the effectual Impression of the Word of God's Command whereby the Creature is what it is, and doth what it doth. *Gen.* 1.

X. How are created natural Things to be divided?

A. Created Beings are either of constant, or of inconstant Nature.

XI. What are constant Natures?

A. Such as were made with their Principles all standing together in them from the first Beginning of Time. *Gen.* i. 1, 2. and ii. 17, 19. *Col.* i. 16.

XII. What follows from hence?

A. That in and by themselves they are not subject to Generation or Corruption. *Matt.* vi. 20, 21, 38. *2 Cor.* v. 1. *Psal.* cxlviii. 5, 6.

XIII. Which are those constant Natures?

A. The third Heavens and Angels. *Gen.* i. 1. *Col.* i. 16.

XIV. What is the third Heavens?

A. A stately Place made immediately perfect of nothing, for the Habitation of divine Majesty in a most glorious Manner, where Angels and Saints see Him face to face. *Psal.* cxlviii. 4, 5, 6. *Matt.* v. 34. *1 Cor.* xiii. 12. *Deut.* xxvi. 15. *Matt.* vi. 20. *Heb.* xi. 10. *John* xiv. 2. *Luke* xvi. 9. *1 Pet.* i. 4. *Psal.* ii. 4. and xxxiii. 14. and ciii. 19. *Isa.* lxvi. 1. *1 Kings* viii. 27.

XV. What is the Creation of Angels?

A. That whereby they were created at once in the third Heavens immediately of nothing, in the greatest Perfection of a Creature, to the Praise and Glory of God, *Job* xxxviii. 6, 7. *Gen.* i. 1, 2.

XVI. Why are they called Spirits?

A. Because their Substance is most subtile, spiritual, and incorporeal, and are second Beings next in Nature to the first Being, and standing before it. *Luke* xxiv. 39. *Heb.* i. 7, 14. *Luke* i. 11, 19. *Matt.* xviii. 10.

XVII. What are Angels made for?

A. To glorify God in doing his Pleasure, and especially in ministering to Christ, and unto the Saints. *Dan.* vii. 10. and x. 21. *Luke* i. 36. and ii. 13. *Heb.* i. 14. *Job* xxxviii. 7.

XVIII. What is the Nature of Angels?

A. They are of an incorporeal spiritual Substance, made up of Matter and Form comprehended in the Limits of Space, measurable by Time, capable of Action and Passion, the most intelligent and strong of any Creatures. *Luke* xxiv. 39. *Heb.* ii. 16.

Dan.

Dan. ix. 21, 22, 23. 2 Sam. xiv. 20. Matt. viii. 29. 2 Kings xix. 35. Psal. civ. 4.

XIX. *What are the Properties Angels are enriched with, to fit them for their most excellent Service?*

A. Perspicuity of Reason, Liberty of Will, with marvellous Strength and Agility. Psal. ciii. 20. 2 Sam. xiv. 17, 20. Dan. ix. 21, 22.

XX. *How doth it appear that Angels have Reason?*

A. Because they see God through the Glass of the Creature, and perceive Things by their Causes and Effects. 1 Kings viii. 39. Isa. vi. 2, 3. Ezek. i. 5, 10. Eph. iii. 10.

XXI. *Why have they so great a Perspicuity of Reason?*

A. Because they are of so spiritual and subtile a Nature, and live so near the first Being. Isa. vi. 2. xviii. 10. Mark xii. 25. Luke xxiv. 39.

XXII. *How doth it appear Angels are endowed with the greatest Liberty of Will?*

A. Because the Perfection of their Will must be as the Perfection of their Understandings, and because they live so near the chiefest Good. Isa. lxiii. 9. Ezek. i. 9, 15. Matt. xviii. 10. Luke ix. 26.

XXIII. *How doth it appear that they must excel in Strength and Swiftness?*

A. In that they are appointed to so great Service, and of a Nature suitable thereto, so refined and potent that no Body can resist them, nor obstruct their Motions. Psal. ciii. 12. Dan. iii. 28. and ix. 21, 22. Acts xii. 8, 10, 11. 2 Thes. i. 7. 2 Sam. xxiv. 16. 2 Kings xix. 35.

XXIV. *In what moral Conditions were Angels made?*

A. In as perfect Righteousness and Holiness as a Creature is capable of, subjected to the Law of their Creator, such as is agreeable to their Nature. Luke ix. 26.

ix. 26. *Judg.* vi. 1. 2 *Pet.* iii. 4. *Rev.* xiv. 10.
Heb. i. 6.

XXV. *Wherein doth angelical moral Righteousness and Holiness consist?*

A. In intellectual and moral Virtues, whereby they live in the clearest Sight of, and freest Choice of the chiefest Good, in the fullest Enjoyment thereof and Conformity thereto, which is their Life of Godliness. *Rev.* iii. 5. *Psal.* cxlviii. 2. *Rev.* v. 11.

XXVI. *How are Angels distinguished?*

A. They were all of one Kind at their first Creation, but since there is a moral Difference in a high Measure with the distinguishing Effects thereof.

XXVII. *Whence arose that Difference?*

A. From the Fall of some who left their first glorious State, and are imprisoned in Darknes, and given up to the Estate of Sin and Misery, which they freely chose to cast themselves into. 2 *Pet.* ii. 4. *Jude* 6.

XXVIII. *What is the State and Place of the standing Angels?*

A. A State of eternal Blessedness, their more special Abode being in the third Heavens, though much of their Service being below, where they are very conversant, but free from such Relations as attend our State here. *Matt.* xviii. 10. *Mark* xii. 25. *Psal.* lxviii. 17. *Heb.* xii. 22.

XXIX. *Why are they called Angels?*

A. Because their Office is especially to be Ambassadors or Messengers, to go on God's extraordinary Errands, and do his Pleasure. *Dan.* vi. 22. *Act.* vii. 35. *Rev.* i. 1.

XXX. *By what proper Names are they called?*

A. God calls them all by their Names, as well as the Stars, but we are acquainted but with the Names of two of them, *Michael* and *Gabriel*. *Dan.* x. 13.

21. *Jude* 9. *Rev.* xii. 7. *Dan.* viii. 16. and ix.
21. *Luke* i. 19, 26.

XXXI. *What Angels are they?*

A. Glorious good Angels, employed always in the highest Concerns of the Church, and in the most special and mysterious Service of Christ, our Mediator, and their Head. *Dan.* viii. 16. and ix.

21. *Luke* i. 19, 26. *Acts* vi. 15. *Dan.* x. 13.
21. and xii. 1. *Jude* 9. *Rev.* xii. 7.

XXXII. *What are the Names of the evil Angels?*

A. They are called Devils, which is Blasphemers of God, of good Angels and Saints, the Chief is called Satan.

XXXIII. *What doth evil Angels do?*

A. They hate and blaspheme God, and all that is good, are Lyars and Murderers, and destroy Men, and make it their Business to fight against God, good Angels and Men withal their Might. *Rev.* xii. 7.

10. *John* viii. 44.

XXXIV. *How many Angels are there?*

A. They are innumerable, (by our Account) they which are both standing and lapsed. *Dan.* vii. 10.

- Heb.* xii. 22. *Matt.* xxvi. 53. *Mark* v. 9, 15.
Luke viii. 30.

XXXV. *Have they any distinct Offices, Ranks and Degrees?*

A. It seems as if they had, according to their particular respective Callings and Appointments, which are not as yet distinctly made known to us.

- Eph.* i. 21. *Col.* i. 15, 16.

CHAP. X.

Of the Creation of MAN.

PRINCIPLE X.

God created Man, Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures. Genesis the First.

QUESTIONS Explanatory.

I. **Y**OU have spoken of Things made immediately perfect; what are the Things made perfect by Degrees?

A. They are those that are made of pre-existent Matter, or foregoing Principles, the History whereof we have. *Gen. i. 2 Pet. iii. 5.*

II. *What will follow from hence?*

A. That they are in their Nature returnable to former Principles, and corruptible. *2 Pet. iii. 6, 7. Gen. iii. 19. and vii. 22. Eccl. i. 4.*

III. *Of what sorts are they?*

A. They are called Elements, or Elementaries.

IV. *Which are Elements?*

A. Fire, Water, Earth, Air.

V. *What are Elementaries?*

A. Bodies composed of some or all of these, or produced out of them by some Composition, or Alteration.

VI. *Of*

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VI. *Of what sorts are elementary Creatures?*

A. They are animate, or inanimate.

VII. *What are inanimate?*

A. Such as arise by an imperfect Composure, meerly by Accumulation of divers Bodies with superficial Alteration only.

VIII. *What are animate Bodies?*

A. Such as arise from specifick Seed, enlivening various corporeal Parts, anatically thereby conjoined and framed to their distinct Textures and Figures.

Gen. i. 11, 24, 25.

IX. *Wherein consists the proper, essential Forms, of animated Beings?*

A. In a proper Spirit of Life, and peculiar Mechanism of bodily Parts, from both which arise distinct Virtues and Operations. Gen. i. 20. and vii. 15.

X. *How many sorts of living Spirits hath the first Being animated corporal Beings with?*

A. There are three sorts, Vegetable, Animal, and Rational. Gen. ii. 5, 7.

XI. *How are they distinguished in their proper Subjects?*

A. Plants and Minerals live only a Life of Vegetation, brute Creatures live a Life of Vegetation, and Animality or Sense with Self-motion; Man lives a Life of Vegetation, Sense, and Reason, whence Man lives the perfectest Life of all terrestrial Creatures. Gen. i. 26, 27. and ii. 5, 7.

Job x. 12.

XII. *What is the Creation of Man?*

A. That whereby he was curiously wrought by God into a living Reasonable Creature. Gen. i. 26.

Ec. Job xxxv. 11. Acts xviii. 26.

XIII. *Why was Man made last of all the Creatures?*

M

A. Because

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A. Because all the Creatures were made for Man, as Man was immediately for God, God provided him an House and furnished it for him, before he made him. *Isa.* xliii. 7, 21. *Gen.* i. 28, 29. and ii. 8.

XIV. *What is to be considered in the Creation of Man?*

A. His Constitution and State. *Gen.* i. 26. and ii. 7.

XV. *What is the Constitution?*

A. That whereby he consists of a Body and Reasonable Soul. *Gen.* ii. 7. *Eccles.* xii. 7.

XVI. *What is the Body of Man?*

A. It is an integral Part, artificially framed and fashioned of the Dust of the Earth, into human Shape, furnished with divers distinct Organs. *Gen.* ii. 27. *Psal.* cxxxix. 14, 17. *Eccles.* xii. 2, 3, &c.

XVII. *What mean you by Male and Female?*

A. That God made Man both Sexes, (otherwise then he did Angels) that Man might propagate his Kind, but the Male was made first. *Gen.* i. 27. and ii. 7. *1 Tim.* ii. 13.

XVIII. *How did God make the Body of the Woman?*

A. Not immediately of Dust, but God took Flesh and Bone from Man, and built her upon it. *Gen.* ii. 22. *1 Cor.* xi. 8, 9.

XIX. *What is the Reasonable Soul?*

A. A Spirit of Life acting in Knowledge, Reason and Will. *Gen.* ii. 17. *Job* x. 12. *Psal.* xxxiii. 15. *Job* xxxii. 8. and xxxviii. 36. *Psal.* xciv. 10. *John* i. 13. *Lev.* i. 3. *Dan.* xi. 16.

XX. *What pre-existent Matter is the Soul made of?*

A. None, it is made immediately of nothing as Angels, it being the Breath of Life breathed into Man by God Himself. *Gen.* i. 27. *Job* x. 11, 12. and xxxii. 8. and xxxiii. 4.

XXI. *What*

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XXI. *What is deducible from hence?*

A. That the Soul of Man is next in it's creation Being to that of Angels, being an immortal Spirit, not liable in it's Nature to Generation and Corruption. *Eccles. xii. 7.*

XXII. *Wherein doth it differ from Angels?*

A. In that it is not so potent a Spirit, is made to dwell in a Body, and hath an innate Appetite thereunto, and herein is made a little lower than the Angels. *Psal. viii.*

XXIII. *How prove you the Soul is immortal?*

A. Because it propounds immortal Objects, and desires Immortality naturally, and the Scriptures assure us, that it is eternally happy or miserable, and say, that it dies not. *2 Cor. iv. 16. Gen. xlix. 29. Exod. iii. 15. Matt. xii. 26. 1 Sam. xxv. 29. 1 Pet. iii. 19. Eccles. xii. 7.*

XXIV. *What was the State wherein Man was created?*

A. A State of Perfection, wherein he was invested with the Image of God, and had Dominion given him over the other Creatures. *Gen. i. 26. and ii. 8. Eph. iv. 24. 1 Cor. xi. 7. Gen. ix. 6.*

XXV. *What was the Image of God in Man?*

A. The stately Nature of his Soul and Body in their perfect State, with a full Conformity to God, according to his Manner and Measure. *Eccles. vii. 29. Rom. xii. 1. Gen. ii. 26, 27.*

XXVI. *What was the Image of God in Man's Understanding?*

A. A Perfection of all intellectual Virtues, according to that Manner and Measure allotted to him and bestowed on him, founded in the Knowledge of God. *Prov. xxx. 2. Col. iii. 10. Deut. iv. 39.*

XXVII.

XXVII. Which are those intellectual Virtues, wherein Man excelled as a Creature in the State of his Perfection?

A. Intelligence, Science, Sapience, Prudence, Art.

XXVIII. Give a brief and short Account of those Virtues in Man.

A. Intelligence is of Principles, Science is of the true Connexion of those Principles, Sapience is Induction of true Consequences and Conclusion from duly connexed Principles, Prudence is a right Application to Use, Art lies in the setting forth of all, according to the best Rules leading Things to right Ends. *Exod. xxxi. 1. Prov. xiv. 6. 1 Kings iii. 11. and iv. 29. Prov. xiv. 15. and xxii. 3. Exod. xxxv. 33, 35. 1 Sam. x. 16, 18. 1 Kings vii. 14. Exod. xxx. 35.*

XXIX. What was the Image of God in Man's Will?

A. That whereby he was fully disposed to make a free Choice of, and close with God as his chiefest Good and last End. *Deut. vi. 5. and xxx. 6, 19. Josh. xxiv. 15. Prov. i. 29.*

XXX. What are the moral Virtues wherein the Image of God did shine forth in his Will?

A. Holiness and Righteousness.

XXXI. What was Man's perfect Holiness?

A. That whereby He was conformed to the pure Nature of God, and that Rule of Life impressed on him, according to his appointed Manner and Measure. *1 Pet. i. 15, 16. Matt. v. 48.*

XXXII. What was Man's perfect Righteousness?

A. That whereby he was freely and fully disposed to render God and Man their Due required, which Righteousness in a perfect Man doth not specifically differ from Holiness, being a Conformity to a Rule in Obedience

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Obedience to a Law making it his Duty. *Mich. vi.*

8. *Prov. xi. 5, 6, 18, 19.*

XXXIII. *From what Principle did the Exercise of moral Virtue flow in Man?*

A. Perfect Love to God, as his chiefest Good. *Matt. xxii. 37, 39. Eph. iv. 24. Deut. vi. 5. and x. 12. and i. 13, 22.*

XXXIV. *What follows as inseparable from this Perfection?*

A. A glorious sovereign Liberty, whereby he acted with the highest Approbation and most delightful Choice, without the least Constraint or Reluctancy. *Exod. xxxv. 21, 23. 2 Cor. iii. 17.*

XXXV. *What Influence had the Image of God on the Affections and bodily Members?*

A. That whereby they became able and active Instruments and obedient Subjects to the Soul in the Exercise of Reason and Will, in their subservient Motions and Actions. *Psal. xxxii. 9. Rom. vi. 19. Psal. cxix. 6, 30, 32.*

XXXVI. *What was Man's Dominion over the Creature?*

A. His sovereign Royalty under God whereby he could rule, and use the Creatures as he pleased for God's Glory and his own Good, without any Injustice or Wrong to them. *Gen. i. 28. and ii. 19, 20.*

XXXVII. *How did God dispose of Man in the State of Perfection?*

A. To such a Degree of external well Being, wherein was great Comfort and Happiness.

XXXVIII. *Wherein did it consist?*

A. In the Place and Relation that God put him in.

XXXIX. *What was the Place?*

A. Paradise, or the Garden of Eden, which did abound with all external Blessings. *Gen. ii. 8, 9. &c.*

XL. *What did Paradise signify?*

A. Heaven

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iv. Heaven it self, or the most perfect State of the Church in Christ. *Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7.*

XLI. *What were the two Trees, that of Knowledge, and that of Life Symbols of?*

A. Some say of the two Covenants, of Works and Grace, I rather take them to be Symbols of the Covenant of Works only as there conjoined, the Tree of Knowledge being a Seal of the Condition, and the Tree of Life to the Promise made upon Performance of the conditional Obedience required. *Gen. ii. 17. Rev. ii. 7.*

XLII. *What was that happy Relation as to his outward State that God put Man into?*

A. The State of Matrimony, Marriage being instituted of God before the Fall, as belonging to the Law of Nature. *Gen. ii. 18, 22, 23, 24, 25.*

XLIII. *What did this wonderful Conjunction of Adam and Eve point at?*

A. The near Relation between Christ the second Adam, and his Church, which is mystically taken out of Christ, as Eve was out of Adam. *Eph. ii. 10. and v. 30, 31, 32.*



CHAP. XI.

Of GOD's Providence.

PRINCIPLE XI.

God's Works of Providence are most holy, wise, and powerful, preserving and governing all his Creatures, and all their Actions. Psal. cxlv. 17. Psal. civ. 24. Isa. xxviii. 29. Heb. i. 3. Psal. ciii. 19. Matt. x. 29, 30, 31.

QUESTIONS Explanatory.

I. **W**HEREIN doth the second Part of God's Efficiency appear, or shew itself?

A. In Providence.

II. What doth the Word Providence import?

A. The Management of Affairs with Discretion to the best Advantage, from Foresight and Pre-consideration, Luke xiv. 28. Psal. cxii. 5. Isa. xxviii. 24, 26.

III. What is God's Providence?

A. It is the divine Discretion whereby He watcheth over, and manageth his Creature, and its Actions in the most admirable Manner. Jer. x. 12. Psal. cxlv. 15, 16. Luke xii. 6, 7. Gen. xxii. 8, 14.

IV. Wherein appears the Admirableness of God's Providence?

A. In

A. In his exquisite guiding the Creature to its End, wherein his exact Inspection and Care extends itself to all sorts of Things great and little, in all Places and Times, whither necessary or contingent Agents. *Psal.* cxlv. 15, 16. and cxxxv. 6, 7, 13. *Job* xxxix. 14, 26, 27. *Luke* xii. 6, 7, 24. *Psal.* cxlvii. 8, 9. *Psal.* cxxi. 4, 5. *Prov.* xvi. 9, 33. *Psal.* cxxxix. 1, 6.

V. What are the Kinds of Providence?

A. It is ordinary or extraordinary. *2 Chron.* xiv. 11. *Isa.* xxxvii. 30.

VI. What is God's ordinary Providence?

A. It is that whereby he provides for the Creatures in an ordinary, and in the common Course, according to the primitive Law of Nature, which he had subjected the Creatures to. *Gen.* i. 5, 25. *Hof.* ii. 21, 11. *Jer.* v. 24. *Gen.* viii. 22. *Jer.* xxxi. 35, 36. *Psal.* cxlvii. 8, 9. and civ. 10. *Matt.* vi. 26. *Gen.* xlv. 7. *Acts* xiv. 17. *Matt.* iv. 4.

VII. How is God's providential working in an ordinary Way?

A. By setting second Causes on work, and maintaining their Dependances one upon another according to the Laws of Nature. *Hof.* ii. 22. *Gen.* i. 5, 24. *Jer.* xxxi. 35, 36.

VIII. What is the Law of Nature according to which second Beings do act?

A. It is the durable Impress of the powerful Command of God upon the Creature, whereby it is what it is, and doth what he doth. *Jer.* xxxi. 35, 36. *Job* xxxviii. 11. *Psal.* xxxiii. 9, 10, 11.

IX. What is God's extraordinary Providence?

A. It is that whereby God goes out of the ordinary Way of working by known secondary Causes, and is sometimes called miraculous. *Deut.* viii. 3, 4. and xxix. 5, 6. *Exod.* xiv. 21. *1 Kings* xvii. 4, 6. *Psal.* lxxviii, 12, 13, 14, 15, 16, 20, 24, 27.

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Jos. x. 10, 12. *Exod.* viii. and ix. and x. and xi. *Matt.* xiv. 24, 25. *Jos.* iii. 15. *Exod.* xiv. 21. *Acts* ii. 11. *John* xi. 44, 45. and v. 9, 11. and xx. 30. *Matt.* xiv. 19. and xv. 36.

X. *Why are such Providences called Miracles?*

A. Because they cause Wonderment and Admiration, little or nothing of any second Causes appearing. *Luke* xi. 14. *Mark* vi 51. *Luke* viii. 25. *Acts* vii. 31. and iii. 11.

XI. *Wherein is the Providence of God seen?*

A. In Conservation and Government. *Neb.* ix. 6. *Rom.* xi. 36. *Psal.* lxvi. 7. and ciii. 19. *Dan.* iv. 17.

XII. *What is Conservation?*

A. That whereby God keepeth and continueth the Creature in being, and acting so long as he pleaseth. *Acts* xvii. 25. *Psal.* civ. 10, 11, 19, 20, 24, 25, 26, 27, 28. *Col.* i. 17. *Heb.* i. 3. *Matt.* vi. 2, 3. *Psal.* lxv. 6, 7. *Eccles.* i. 7. *Job* x. 10, 12. and xii. 14, 15. and xxxiii. 29, 30. *Matt.* x. 29, 30, 31.

XIII. *What is God's Government?*

A. It is that whereby God guides all Creatures to their proper Ends. *Psal.* ciii. 19. and xxix. 1, 9, 10. *1 Chron.* xxix. 11. *Prov.* xvi. 4. *Rom.* xi. 36. *Gen.* i. 20.

XIV. *How doth God efficiently govern the Creature to its End?*

A. By sustaining and corroborating what the Creature is, and doth, and by being an universal Cause to all its Affections, Motions, and Inclinations, according to it's Principles, Nature, and Properties, good or bad; so that necessary Agents work necessarily, and voluntary Agents freely without any Force put upon them. *Deut.* ii. 30. *Jos.* xi. 20. *2 Sam.* xvi. 10.

XV. *How do you distinguish Government?*

A. Into

A. Into common, and special.

XVI. *What is God's common Gubernation?*

A. That whereby God governs all the Creatures, and their Actions in an usual Course, as it were by an universal Law in appropriating and guiding each, being to its natural Actions and Ends. *Psal. civ. 19. Prov. xxx. 25, 26, 27, 28, 30, 31. Job xxxviii. 10, 26.*

XVII. *What is God's special Government?*

A. That whereby He guides his reasonable Creatures to answer his Glory in an eternal State of Happiness or Misery. *Matt. xxv. 46. Rom. x. 5. 2 Pet. ii. 4, 5. Gen. iii. 22.*

XVIII. *Which are these reasonable Creatures?*

A. Angels and Men.

XIX. *What is God's special Government of Angels?*

A. It's the Prescription of a moral Rule as it were, and ordering the Events.

XX. *What is moral Law as it was given to Angels?*

A. It is the same for Substance with that given to Man, for to love the Lord with all his Heart, and to have Love to one another is a natural Obligation upon all reasonable Creatures.

XXI. *Wherein doth that moral Law differ from that given unto Man?*

A. In those Things wherein their Nature differs from ours, and the peculiar Circumstances attending each Nature, we having Bodies, and they being only Spirits. *Matt. xxii. 30.*

XXII. *How doth it appear the Angels were put under a moral Law as it were?*

A. Because they are intelligent Substances with Will, whereby it appears they are voluntary Agents, with Counsel, and therefore endowed with intellectual

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lectual and moral Virtues. 2 Sam. xiv. 17, 20. and xix. 27. *Heb.* i. 6.

XXIII. What is the Ordination of the Event?

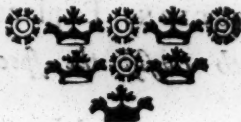
A. The Preservation of some in a blessed State, and the permitting others to abuse the Liberty of their Will to eternal Apostacy: Hence standing Angels are called elect, blessed, Cherubines, Angels of Light; and fallen Angels called Devils, evil, impure, and Angels of Darknes. 1 Tim. v. 21. Luke ix. 26. 2 Cor. xi. 14. Jude 6. 2 Pet. ii. 4. Luke viii. 2. and ix. 42.

XXIV. What was the Sin of fallen Angels?

A. Pride, Lying, and murdersome Envy. 1 Tim. iii. 6. *John* viii. 44.

XXV. What Condemnation fell they under?

A. They were condemned to immediate Chains of Darknes, and to the Judgment of the great Day, when their Doom will be eternal Destruction from the Presence of the Lord. Matt. xxv. 41. 1 Cor. vi. 3. 2 Pet. ii. 4. 2 Thes. i. 9.



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CHAP. XII.

Of God's special Government of Man, by a Covenant of Works.

PRINCIPLE XII.

The special Act of Providence that God did exercise towards Man, in the State wherein he was created, was, that when God created Man He entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death. Gen. ii. 17. Gal. i. i. 12.

QUESTIONS Explanatory.

- I. **I**N what doth consist the special Government of Man?
A. In giving him a moral Law, and dealing with him according thereto.
- II. *What is a moral Law?*
A. It properly signifies a Law of Manners, whereby our true Demeanor towards God and Man is taught and required. *Matt. xxii. 37, 39.*
- III. *How was this Law at first given to Man?*

A. By

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A. By writing it on his Heart, and by a solemn Promulgation.

IV. *What was the writing it upon his Heart?*

A. It was fixing a Rule in Man's Heart, a Principle of Duty and Obedience to God in all Things, that he did then, or would afterwards manifest to be his Mind and Will. *Eph. v. 17. Rom. xii. 2. Psal. ci. 2, 6. 2 Cor. iii. 3. Rom. ii. 14, 15. Exod. xxxii. 15, 16.*

V. *What was that Principle?*

A. Perfect Love to God, whereby he chose God as the chiefest Good, and accordingly delighted in all Conformity to him. *Psal. lxxiii. 28. Psal. cxix. 24, 77. Rom. vii. 22. 1 John iv. 7.*

VI. *When and what was the Promulgation of the Law?*

A. It was when God put Man upon the Trial of his Obedience, by prohibiting him to eat of the Tree of Knowledge upon Pain of Death. *Gen. ii. 17. Gal. iii. 10, 12. Deut. xxvii. 26. James ii. 10.*

VII. *What are the Parts of a Law?*

A. The Rule and Sanction.

VIII. *What is a Precept?*

A. The Duty commanded according to a Rule given. *Exod. xxxiv. 32. Deut. xvii. 20. and xxx. 11, 14. Jos. xxii. 5. 1 Kings ii. 43. and xiii. 21. 2 Kings xvii. 34, 37. Exod. xxv. 22.*

XI. *What is the Difference between a Precept and Rule?*

A. A Rule is a Direction given according to Truth and Goodness, whereas a Precept is an Injunction of Conformity to that Rule by a Command. *2 Cor. x. 13, 15. Gal. vi. 16. Phil. iii. 16. Mich. vi. 8. Jer. vi. 16. Rom. vii. 12. Deut. vi. 18.*

X. *What is the Sanction of a Law?*

A. That

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A. That whereby the Law becomes binding and in Force, in Manner and Form as such.

XI. *What is it that makes it binding and in Force?*

A. The due Authority of the Legislator put forth in enacting the said Law. *Gen.* iii. 11. *Deut.* iv. 13. and vi. 17. and xxvii. 10.

XII. *How is that Authority exerted?*

A. In making the Rule a duty, and in annexing a Reward in Case of Obedience, or a Penalty to be inflicted on the Disobedience thereto, and thereby binding Men to Duty or Punishment. *Gen.* ii. 17. *Gal.* iii. 10. *Deut.* xxviii. 45.

XIII. *Why do you call this Transaſſion between God and Man a Law?*

A. The Scripture calls it ſo, and it's agreeable to the firſt Notion of the Thing, being ordained by the ſovereign Authority of the Creator, who needs not capitulate with the Creature, but immediately and poſitively injoin him to what Duty he is pleaſed to bind upon him, and by what Penalty He will. *Iſa.* xl. 13, 14, &c. *Job* xxxvii. 23, 24. and xxviii. 28.

XIV. *But it is not called a Covenant?*

A. It is called by us a Covenant of Works, and is a Covenant in a ſecondary Senſe, there being a Promise of Reward to Obedience, as well as a threatned Punishment in Case of Diſobedience contained in the Sanction. *Gal.* iii. 12. *Lev.* xviii. 5.

XV. *What is a Covenant properly ſo called?*

A. A mutual free Compact or Agreement between two Parties upon expreſs Terms. *Gen.* xxi. 27. *Gen.* xxxi. 44, &c. *1 Sam.* xviii. 3. *1 Chron.* xi. 3. *2 Chron.* xxiii. 3, 16. *1 Sam.* xi. 1, 2.

XVI. *How are the Parties covenanting ſtiled?*

A. The Covenanter and Covenantee.

XVII. *What is the Covenanter?*

A. It

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A. It's he that stipulates in proposing, or offering Terms of Agreement. *Gen.* xxix. 18. and xxx. 31, and xxxii. 15.

XVIII. What is the Covenantee?

A. He that restipulates and accepts of the Terms offered, and solemnly agrees thereto. *Gen.* xxix. 19. and xxx. 34. and xxiii. 16.

XIX. What are the Parts of a proper Covenant?

A. The express Condition and Promise.

XX. What is the Condition of a Covenant?

A. The Terms proposed by the Covenanter to be performed by the Covenantee. *Gen.* xxiii. 15. *Judg.* xiv. 12.

XXI. What is the Promise?

A. It is the Reward expected by the Covenantee, upon his Performance of the Condition required. *Judg.* xvii. 10. *Jos.* xv. 16.

XXII. What are the proper Adjuncts of an undoubted Covenant?

A. That the Condition be proposed by the Covenanter. 2dly, That the Covenantee be at his free Liberty to take or refuse. 3dly, Hence that both Parties are equal in that covenanting Respect, and one hath not a compulsive Predominancy over the other. *Gen.* xxxi. 44, 52.

XXIII. How doth a Law in a proper Sense differ from such a Covenant?

A. In that the Parties concerned in a Law are not equal, but the Law-giver hath a despotick Power to impose what Duty He pleaseth on the Subject, and need not annex any Promise or rewarding Part; therefore a Law is usually bound only with a Penalty.

XXIV. Of what Nature was Adam's Covenant?

A. It was a Law Covenant; it was a Law because not between Equals, but enjoined by a sovereign Law-giver; it was a Covenant, because it

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contained in it the Promise of a Reward graciously annexed. *Gen. iv. 32. Gal. iii. 12. Lev. xviii. 5.*

XXV. *How was this Law-Covenant written in Man's Heart?*

A. By an Impression of the Rule and binding it upon his Heart or Conscience, with a Sense of Duty with Delight in it, and in that God that required it. *Rom. vii. 22. 2 Cor. iii. 3. Eccles. vii. 29.*

XXVI. *How was it solemnly promulgated?*

A. It was declared and published in Part for the Whole, unto our first Parents in Paradise, when they were put upon Trial by a particular Command, or rather Prohibition. *Gen. ii. 17.*

XXVII. *What was the Condition and the Promise of this Covenant?*

A. The Condition was Works of universal perfect perpetual Obedience to all God's Commands, and the Promise was Life of all Kinds. *Gal. iii. 12.*

XXVIII. *What is that Obedience?*

A. It is that Attendance whereby a Man doth most freely chuse the Good-will of God for itself, observing of it, and resting perfectly in the chiefest Good. *Deut. vi. 5, 6, 7. and xxx. 19, 20. Jos. xxiv. 15, 16, 22. Prov. i. 29. Isa. vii. 15.*

XXIX. *What is this Covenant called?*

A. It is named from the Condition of perfect Obedience, a Covenant of Works, and from the Promise or Reward annexed, or Covenant of Life.

XXX. *What is the Life promised in the Covenant of Works?*

A. Eternal Life, wherein Man should have been sustained and confirmed, and wherewith he should have been rewarded. *Gal. iii. 12. Psal. cxix. 44, 117. Rom. ii. 7.*

XXXI.

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XXXI. *Was there any Proportion between Man's Obedience and the Reward promised upon Condition thereof?*

A. None at all, there was an infinite Disproportion, the giving the Reward of eternal Life, and fixing so small a fæderal Condition, would have been an Act of sovereign Grace. *Job xxxv. 6, 7, 8.*

XXXII. *How can the Performance of the Promise then be called a Reward?*

A. Because it comes upon covenant Contract, and then how small soever the Condition be, the fulfilling the Promise, though never so great, becomes due as Debt or Wages. *Rom. iv. 4.*

XXXIII. *In what Capacity did Adam stand when God the Law-giver made this Law Covenant with him?*

A. He stood as a publick Person, and the common Head of all Mankind, comprehending in him the Woman which was after took out of him, and all his Posterity then in his Loins. *Gen. ii. 17, 21.*

XXXIV. *How was he the common Head of all Mankind?*

A. Fæderally and feminally.

XXXV. *How was he a fæderal Head?*

A. In that He was a Father, Prince, a Surety covenanting with God as the most publick Person, and Representative that ever was, standing in Stead of all Mankind. *Rom. v. 15, 20. 1 Cor. xv. 45.*

XXXVI. *How was He a Head to all Mankind?*

A. In that the Woman and all Mankind that were to descend from him by ordinary Generation were contained in him as the Branches in the Root, before they spring forth. *Gen. v. 3. Eph. v. 23, 29. 1 Tim. ii. 13.*

XXXVII. *Was the Law delivered on Mount Sinai, the same with that written in Adam's Heart?*

O

A. It

A. It contained the summary and distinct Account of the Matter and Nature of it, but not delivered with any Design that fallen Man should be justified by it, because it was accompanied with a Proclamation of Mercy, that seeing it displayed in its full Nature, he should seek Justification another Way. *Exod. xii. 1, 2. Rom. iii. 20. Gal. iii. 17, 19, 21. Eph. iii. 5. 6. Acts xv. 11.*

XXXVIII. *Is this Law Covenant at first made with Man still in force?*

A. It was never abrogated or vacated neither by the Sin of Man, nor by the Death of Christ. *Matt. v. 18. Rom. vii. 12. and iii. 9, 19. Jam. iv. 11. and ii. 11. Rom. iii. 6, 31. Ezek. vii. 27.*

CHAP. XIII.

Of MAN'S Apostacy.

PRINCIPLE XIII.

Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created by sinning against God. Gen. iii. 6, 7, 8, 13. Eccles. vii. 29.

QUESTIONS Explanatory.

I. *What is further to be considered in providential Government as to God's Ordination of Events?*

A. The

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A. The Apostacy, and Anastacy of reasonable Creatures. *Rom. v. 19. 1 Cor. xv. 21.*

II. *What is the Apostacy?*

A. The Fall of the Creature from the Government of God. *Gen. iii. 6. and vi. 5. Isa. lix. 2. Gal. iii. 10. Amos vi. 12. Jer. ii. 5, 11, 13. Rom. iii. 9, 19.*

III. *What were the reasonable Creatures that apostatized from God?*

A. Some Angels, and all Men in Adam. *Jude 6. Gen. iii. 6. Rom. iii. 9, 10. John viii. 44.*

IV. *What Difference is there between the Fall of Angels and Men?*

A. The whole Angelick Nature fell not, but some Individuals only, whereas the whole human Nature fell in our first Parents; the Angels fell finally, none restored, but some Men are restored. *Jude 6. 2 Pet. ii. 4. Rom. v. 14, 15, 16.*

V. *What are fallen Angels become by their Sin?*

A. They freely disdaining their Stations; through Pride and Envy are become evil Angels. *Jude 6. Psal. lxxviii. 49. and cvi. 7. Matt. iv. 5, 6. Eccl. Gen. iii. 1, 6. 1 Chron. xxi. 1. Job i. 6, 7. John viii. 44.*

VI. *What was Man's Apostacy?*

A. His Fall from his Obedience due to God by the Abuse of his free Will. *Gen. iii. 6, 7. and vi. 8. Eccles. vii. 29.*

VII. *What is to be considered in Man's Apostacy?*

A. Man's Transgression, and the Propagation of it. *Rom. v. 12, 20. Eph. ii. 1, 4.*

VIII. *Wherein lay his first Transgression?*

A. In the external and internal Part of it.

IX. *What was the external Part?*

A. The Consummation of his Sin in treating with the Serpent, and eating the forbidden Fruit. *Gen. iii.*

X. *What*

X. What was the internal Part and Incobation leading thereto?

A. Concupiscence or inordinate Desire, carrying them forth to Infidelity, insomuch that they believed the Serpent rather than God. *Gen. iii. John viii. 44. Eccles. vii. 29.*

XI. Wherein lay the high Aggravation of this Sin?

A. In the Greatness of the Ingratitude, in the Smallness of that Obedience required which they were tried by, being but to forbear an Apple, when so much besides was prepared for them. Their betraying their fæderal Trust for all Mankind, their Presumption, their gratifying their greatest Enemy, their Prophanation of Paradise (if not of the first Sabbath) and of the great Sacraments thereof, their stealing from and abusing one, and rejecting the other. *Gen. iii. 6.*

XII. Which were the two Sacraments of the Covenant of Works?

A. The Tree of Knowledge, a Symbol of the preceptive and conditional Part of that Covenant; and the Tree of Life a Symbol of the promisory Part. *Gen. ii. 9. 17.*

XIII. What was signified by God's prohibiting the Tree of Knowledge?

A. That God would have the preceptive Part of his Law to be kept inviolable. *Gen. ii. 17.*

XIV. What was signified by the Tree of Life and Permission to eat of it?

A. Eternal Life, which was free to Man to partake of, upon the Condition of his Forbearance to eat of the Tree of Knowledge, and to shew that this Life remains inviolated in Christ, though it be not now to be had by the Law, and so is a Symbol of the Gospel. *Gen. iii. 24, and ii. 9. Rev. ii. 7.*

XV. What

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XV. *What was the Liberty of Man's Will?*

A. That whereby before his Fall he had a perfect Freedom of Soul or Spontaneouſness in chuſing, and cloſing with a propoſed Object or rejecting it. *Deut. xi. 26, 32. and xxx. 15, 19.*

XVI. *What is the leaving Man to the Freedom of his Will?*

A. God's leaving him to a mere natural Power of chuſing and acting accordingly without his ſupernatural and gracious Determination, whereby God is ſaid to permit Man to make a wrong Choice, viz. of Sin. *Deut. xxx. 19, 20. Jer. viii. 3. Iſa. lxvi. 4.*

XVII. *Doth God only permit Sin?*

A. He doth not only permit Sin, but his Power, Wiſdom, and Goodneſs, do ſo far manifeſt themſelves in his ruling Providence, that it extendeth to the firſt Fall and other Sins. *Rom. xi. 31, 33, 34. 2 Sam. xxiv. 1. 1 Chron. x. 4, 13, 14. Acts ii. 23.*

XVIII. *How doth the Providence of God extend it ſelf to Sin further than by a bare Permiſſion?*

A. He doth moſt powerfully prevent Sin, wiſely and powerfully bound Sin, yea, over-rule it to his own Glory as He pleaſeth for his own moſt holy Ends. *Acts xiv. 16. Pſal. lxxvi. 10. 2 Kings xix. 28. Gen. i. 20. Iſa. x. 6, 7.*

XIX. *May not the ſinfulneſs or vitioſity of Sin therefore be aſcribed to or charged upon him?*

A. Far be it, for what proceeds from his Wiſdom and Power, he doth alſo by his Holineſs and Juſtice, and therefore cannot ſin, becauſe he cannot deny himſelf; but Sin muſt come of a ſinning Cauſe. *James i. 13, 14, 17. 1 John ii. 16. Pſal. i. 21. 1 Sam. xxiv. 13.*

XX. *What were the Cauſes of Man's Sin?*

A. They are the Unblameable and the Blameable.

XXI. *What*

XXI. *What are the unblameable Causes?*

A. The Law of God and God's Permission.

XXII. *How are these Causes?*

A. They are no true Causes but Antecedents, whereby they are such without which Sin could not be, because where there is no Law there is no Transgression, and unless God suffer Sin to be, it could not be in the World. *Rom. iv. 15. and v. 13. and vii. 7.*

XXIII. *Which were the blameable Causes?*

A. They were principal or helping Causes.

XXIV. *Which was the principal Cause?*

A. The Man in that he was the principal Person concerned, and so far unman'd himself as to cast off his Subjection to God and fall under the Seduction of the Devil and his Wife. *Gen. iii. 6, 17. Rom. v. 12, 20. Eccles. vii. 29.*

XXV. *Which were the helping Causes?*

A. The Devil and the Woman.

XXVI. *How was the Devil such?*

A. By disdainning to be a ministring Spirit to Man, he envy'd Man's Perfection and Dominion, became a Tempter to the Woman, and by her to the Man. *Gen. iii. 1, 6.*

XXVII. *How was the Woman an Adjutant or helping Cause?*

A. Instead of the Blessing God made her for, to be a Meet-help to her Husband, she usurped Dominion over him, and served the Devil in seducing him to his Destruction. *1 Tim. ii. 14.*

XXVIII. *What Cause was the Serpent in helping on the Fall of Man?*

A. An instrumental Cause which the Devil possess'd and acted as the most fit of all the Creatures to serve his subtle Designs. *2 Cor. xi. 3. 1 Tim. ii. 14. Gen. iii. 1, 6.*

CHAP. XIV.

Of Sin in GENERAL.

PRINCIPLE XIV.

Sin is Want of Conformity to, or Transgression of the Law of GOD.
1 John iii. 4.

QUESTIONS Explanatory.

- I. **W** Hereby was the great Apostacy of Man?
A. By Sin against the Law of God.
- II. *How is the Law of God to be understood here?*
A. In the largest Sense of the whole revealed Mind and Will of God, delivered by Way of Precept for a Rule of Man's Obedience, and made his Duty in all Ages of the World. Gal. vi. 16. 2 Cor. x. 13. Phil. iii. 17. Heb. ix. 19. Psal. cxix. 4. 96.
- III. *Why must Law be taken here so extensively?*
A. Because a Transgression of God's Precepts of whatever Kind or Nature they be, is Sin against God. Lev. v. 5. Numb. xii. 11. Rom. ii. 12. and iii. 23. Jos. vii. 20. Job vii. 20. Rom. v. 14. 1 John iii. 4.
- IV. *What is Sin in its most comprehensive Nature?*
A. It is an Exorbitation or Swerving from the divine Precepts, or any of God's Rules of Obedience in Time and Manner as he hath commanded. 1 John iii. 4. and v. 17. Dan. ix. 5, 10.

V. *Why*

V. *Why do you say in Time and Manner as he hath commanded?*

A. Because God's Precepts are either moral and unchangeable, or of positive and special Institution, and so changeable, as suited to particular Ages of the Church, whence that is not a Sin in some Ages, which is in others in this latter Sense. *Heb. ix. 10. Acts x. 15.*

VI. *Wherein doth this Exorbitancy consist?*

A. It lies in Want of Conformity to, or in Transgression of the Law of God.

VII. *What is Want of Conformity to the Law of God?*

A. It's properly a Sin against an affirmative Precept, a Failing to come up to the Duty required in Matter or Manner. *Jer. vii. 23, 24. 1 Kings xx. 35, 36. Jer. ix. 13, 14.*

VIII. *What is a Transgression of the Law?*

A. It is that whereby a Man goes over the Bounds which God hath set him, in doing that which God hath forbidden him to do, and it's properly a Sin against a negative Command, such as thou shalt not kill, &c. *Lev. v. 17. Deut. ix. 12. and xvii. 3. and iv. 23. 1 Kings xi. 10.*

IX. *What are the proper Adjuncts of Sin?*

A. The moral Pollution of it in Guilt and Stain.

X. *What is the Guilt?*

A. Guilt hath a twofold Consideration, either in the Judgment of the Law, or as it lies in Conviction of the Transgressor.

XI. *What is it in the Judgment of the Law?*

A. When a Person is justly charged by the preceptive Part of the Law as a Transgressor, viz. That he be found faulty whither he think so or no, where Guilt is the Fault of Sin. *1 Sam. xxix. 3. 2 Sam. iii. 8. Dan. vi. 4. Luke xxiii. 4. John xviii. 38. John xix. 4, 6, 7. 1 Cor. vi. 7. Rom. iii. 19.*

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Hof. x. 3. Exod. xx. 7. Lev. iv. 13. James ii. 10.

XIII. *What is Guilt by the Conviction of the Transgressor?*

A. When the Sinner is charged in Conscience that he hath transgressed the Law, and is impure in the Eye of it. Gen. xli. 9. 2 Sam. xiv. 13. Gen. xlii. 21. Lev. v. 2, 3, 5, 17. and vi. 4. Ezra x. 19. Psal. li. 14. John viii. 8.

XIV. *What is the moral Stain usually called the Filth of Sin in Distinction from the Guilt?*

A. Guilt in the Sense of the Law is the moral Filth and Uncleanneſs of the Sinner in his Conscience. Rom. iii. 9—19. Tit. i. 15. Heb. ix. 14. and x. 2, 22.

XV. *What is that Pollution or Stain that Sin committed leaves upon the Transgressor?*

A. It is Impurity of Conscience, Shame and Reproach, Privation of Righteousneſs, and a further Pravity of Heart and Life, that it ingenders, and is inherent in the Sinner. Tit. i. 15. 1 Cor. viii. 7, 10, 12. Heb. ix. 14. and x. 2, 22.



CHAP. XV.

Of the Propagation of SIN.

PRINCIPLE XV.

The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit. Gen. iii. 6, 12.

PRINCIPLE XVI.

The Covenant being made with Adam, not only for himself but all his Posterity; all Mankind descending from him by ordinary Generation, sinned in him, and fell with him, in his first Transgression. Gen. ii. 16, 17. Rom. v. 12. I Cor. xv. 21, 22.

Questions EXPLANATORY.

I. **W**HAT is an Estate?

A. An Estate is either in respect of Relation or Endowment; and it's a Relation or absolute Possession.

II. *What was that Estate from which our first Parents fell?*

A. From

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A. From the highest Relation to God, and the greatest Endowments of Perfection and Blessedness.

Eccles. vii. 29. Luke iii. 38.

III. What was the Propagation of Sin?

A. That whereby Sin extended itself to all Man's Posterity. *Gen. ii. 16, 17. Rom. v. 12. 1 Cor. xv. 21, 22.*

IV. What mean you by saying all Mankind descending by ordinary Generation?

A. Jesus Christ is thereby excepted, who descended from the first Adam, but by an extraordinary Generation, and therefore sinned not in him. *Luke i. 35.*

V. How was Adam's Sin propagated?

A. Two Ways, by Imputation and Derivation, or Communication feminally.

VI. What is the Imputation of Adam's Sin?

A. The charging Adam's Fault in eating the forbidden Fruit upon his Seed, and rendering them thereby guilty before God, and his Imputation, by way of Attainder. *Rom. v. 12, 14. Rom. iii. 9. 19.*

VII. Was all Adam's Sins thus imputed to his Seed?

A. No, only the first Sin of Disobedience to God whereby he lost his first State and Standing. *Rom. v. 17, 18, 19.*

VIII. What Reason was there for that Imputation?

A. Because he stood a publick Person, and was put upon a Trial for himself and Seed, and by the same Reason that Righteousness (if he had stood) would have been imputed to all Mankind; by the same Reason was his Unrighteousness and Disobedience, for all were federally in him. *Rom. v. 19. 1 Cor. xv. 22.*

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IX. *How was the Sin of Adam propagated by real Communication and Derivation?*

A. In that all Mankind were feminally in him, as in a Root or Stock, so that the whole human Nature fell in our first Parents, and a clean Thing could not in an ordinary and natural Way be brought out of an Unclean. 1 Cor. xv. 49. Matt. vii. 18. Luke vi. 43.

X. *What mean you by sinning in him?*

A. To be guilty of, and corrupted by his Sin, and attainted for it. Rom. iii. 9, 19. and v. 16. Eph. ii. 3.

XI. *How can that Guilt and Corruption descend?*

A. By Union and Communion with him. Rom. v. 12, 20. 1 Cor. xv. 22, 45, 49.

XII. *What is the Union with him?*

A. That whereby all his Posterity were federally included in him, and naturally descending from him by the next Parents, and are the same Body with him. Gen. v. 3. Acts xvii. 26. 1 Cor. xv. 22, 44, 49. Eph. ii. 3.

XIII. *What is the Communion with him?*

A. A Participation of his Culpability by a Law Imputation, and of his corrupt Nature by Generation. Gen. ii. 17. Rom. v. 12, 29. Eph. ii. 3.



C H A P. XVI.

Of Man's Estate in Sin.

PRINCIPLE XVII.

The Fall brought Mankind into an Estate of Sin and Misery. Rom. v. 12.

PRINCIPLE XVIII.

The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the Want of original Righteousness, the Corruption of his whole Nature, which is commonly called original Sin, together with all actual Transgressions, which proceed from it. Rom. v. 12. and iii. 9, 20. Jam. i. 14.

ART. 9. *Of original Birth or Sin.*

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the Fault and Corruption of the Nature of every Man

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Man that naturally is ingendred of the Off-spring of Adam, whereby Man is very far gone from original Righteousness, and is of his own Nature inclined to Evil, so that the Flesh lusteth always contrary to the Spirit, and therefore in every Person born into the World it deserveth God's Wrath and Damnation. And this Infection of Nature doth remain, yea, in them that are regenerated, &c.

ART. 2. Christ suffered to be a Sacrifice for original Guilt, &c.

Questions EXPLANATORY.

I. **I**S Man's Estate by Reason of the Fall become double?

A. His Estate is but one deplorable Condition, but falls under a double Consideration in respect of the preceptive and penal Part of the Law that he is fallen under. Rom. ii. 9, 19.

II. What Kind of Estate and Condition is this?

A. That which is directly contrary to an Estate of perfect Holiness. Righteousness, and compleat Blessedness. Rom. iii. 10, 11, 12, &c.

III. What is Man's sinful Estate?

A. It is that whereby he stands guilty, under the Blame of the Law, altogether depraved, and disposed

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posed to a Contrariety thereto. *Rom. iii. 19. and viii. 6, 7.*

IV. What is a Fault?

A. An Aberration from the right Rule and Precept whereby a Person becomes blameable or reprobable, and by the said Precept found faulty. *2 Sam. xiv. 11, 13. Hos. x. 2. Gen. xli. 9. 1 Sam. xxv. 2. 2 Sam. iii. 8. Matt. xviii. 15. John xviii. 38. and xix. 4, 6. 1 Cor. vi. 7. Rev. xiv. 5.*

V. What is a Sinner's Relative Standing in respect of the Law?

A. He is under the just Charge of it as faulty, and Obligation to Punishment by its Sentence, because he is faulty. *Rom. iii. 9, 19, 20. Gal. iii. 22. Rom. vi. 12, 14. Rom. v. 13. Jam. ii. 10.*

VI. What is the first great Evil in Man's sinful Estate?

A. The Guilt of Adam's first Sin, which was that whereby Adam and all Mankind became faulty before God. *Rom. iii. 9, 19. and v. 12.*

VII. What is the second Thing in Man's sinful State?

A. Man's Want of original Righteousness and Holiness, whereby the Image of God is fearfully defaced in him. *Rom. iii. 9, 10, 11, &c.*

VIII. What is that original Righteousness which Man lost?

A. That natural and moral Perfection in compleat Conformity to the Law of God, which Man had at first. *Eph. iv. 24.*

IX. Is this Righteousness lost to all Mankind?

A. Adam having lost it, it must needs be lost to all, the Root being Rottenness, it could not convey Perfection to the Branches. *Matt. vii. 17, 18. Luke vi. 44. Matt. xii. 33.*

X. Wherein consists the third Thing, which is the dreadful Corruption of his whole Nature?

A. It

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A. It is the natural and moral Depravement of the whole Frame and Constitution of his inward and outward Man, whereby it's not only deprived of all Ability and Inclinations to do that which is Good, but bent to that which is Evil, from the Seed of Sin, and all corrupt Disposition. *Gen. vi. 5. Psal. xiv. 1, 2, 3, &c. Rom. iii. 9, 10, 11. and i. 29. and vii. 18, 21.*

XI. *How is Sin usually distinguished?*

A. Into Original and Actual. *Matt. xv. 12. Col. iii. 9. Jam. i. 14, 15.*

XII. *What is Original Sin?*

A. The Exorbitancy and Depravement of the whole Nature of Man. *Job xv. 16. Rom. viii. 5, 6, 7, 8. Job xxv. 4.*

XIII. *Why is it called Original?*

A. Because it's that corrupt Depravement which Man brings into the World, and is the Root from which all particular Sins grow. *Psal. li. 5. Matt. vii. 23.*

XIV. *Is the whole Man thus corrupted with Sin?*

A. The whole Man, Soul and Body, and Spirit, in all their Parts and Faculties, and that continually. *Rom. iii. 10, &c.*

XV. *What is the Corruption of the Understanding?*

A. Miserable Blindness and Ignorance, whence it is unfitted to discern any Rule whereby a Man may be rightly guided to his End. *Eph. iv. 18. Isa. lvi. 10. 1 Pet. i. 14. and ii. 15. 2 Pet. iii. 5. Prov. xxx. 2, 3. Jer. iv. 22. Rom. iii. 11. 1 Cor. ii. 14.*

XVI. *What is the Exorbitancy or Corruption of Man's Will?*

A. That whereby he is wholly averse to the chiefest Good, and thence to all real Good, and inclined to chuse and embrace all Evil. *Job xxi. 14, 15. Jer. vi. 16. Jobn viii. 44. Eph. ii. 1. Rom. i. 30.*

XVII. *What*

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XVII. What follows from hence?

A. That the Inability in Man's Will lies in his natural free and voluntary Propensity to that which is Evil, and Averseness to Good, quite contrary to that Propensity and natural Bent it had before the Fall. *John* viii. 33, 34. *2 Cor.* iii. 17.

XVIII. What is the Corruption of Man's Affections and Members of his Body?

A. It is their Enslavement to Sin, and becoming Instruments thereof. *Rom.* iii. 13, 19. and vi. 16, 19. *Matt.* v. 28, 29. *2 Pet.* ii. 14.

XIX. What may be concluded from hence?

A. That Man's Nature is utterly devoid of all true Goodness, filled with all habitual Concupiscence, having therein the Seed of all actual Sin. *Rom.* iii. 9, 19. and vii. 14, 21. and viii. 5, 9.

XX. What is actual Sin?

A. An Exorbitation or Irregularity of Mens Actions, whereby they are faulty in Omission, or Commission. *Gen.* vi. 5. *Isa.* iii. 8. *Matt.* xv. 19.

XXI. How can Omission of Duty be an actual Sin?

A. In respect of the Law that is actually broken thereby, by not doing what it commands, all Sin being but a Privation of moral Goodness.

XXII. Can Man do no good Works in the State of Sin?

A. He can do none that is pleasing to God; and for that which for Matter may be good, yet because he doth none as God hath willed and commanded them to be done, they have the Nature of Sin.

ART. 13.

XXIII. Hath Man no Ability to bring himself out of that Estate?

A. The Condition of Man after the Fall is such, that he cannot turn or prepare himself by his own natural Strength and good Works to Faith and calling upon God. ART. 10.

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CHAP.

CHAP. XVII.

Of sinful Man's Misery.

ART. 9. *Sin in every Man born into the World, it deserveth God's Wrath and Damnation.*

PRINCIPLE XIX.

All Mankind by their Fall, lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death itself, and the Pains of Hell for ever. Gen. iii. 8, 10, 24. Eph. ii. 23. Gal. iii. 10. Lam. iii. 39. Rom. v. 23. Matt. xxv. 41, 46.

QUESTIONS Explanatory.

I. **W**HAT are the just Wages of Sin?
A. Condemnation, and Execution, by Misery and Death. Rom. vi. 21. Gen. ii. 17. and iii. 16.

II. *What is Condemnation?*

A. It is the just Sentence of the Law passed upon the Sinner, whereby he is bound over to Punishment and becomes dead in Law. Psal. cix. 7. Prov. xii. 2. Rom. v. 16, 18. Job x. 2. John iii. 18.

III. *What*

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III. *What is Execution in a State of Misery?*

A. A deplorable suffering Condition that any Person is fallen into, and instated in. *Jude* 10. 16. *Job* iii. 20. *Eccles.* viii. 6. *Lam.* iii. 19, 39. *Rom.* iii. 16.

IV. *What is that Misery and Death that comes by Sin?*

A. A miserable Privation of a comfortable and joyful Life. *1 Sam.* xxv. 37. *Rom.* v. 12. *Rev.* iii. 17. *Eccles.* viii. 6, 10. and ix. 3. *Lam.* i. 7.

V. *What is to be considered in Death?*

A. The Kinds, with the Degrees of each Kind. *Gen.* ii. 17. *Rev.* xx. 6, 14. *Matt.* x. 28.

VI. *What are the Kinds of Death?*

A. Immediate, or more mediate.

VII. *What is the Death that Man fell immediately into?*

A. Spiritual Death, which was inseparable from, and lay in the Nature of his Apostacy by Sin itself, in so much, that in the very Fall itself he died. *Gen.* ii. 17. *Rom.* 5. 12.

VIII. *Wherein lay the Death in Sin of the very Fall itself?*

A. In the immediate Separation of the Creature, from the State of Union to, and Fruition of the chiefest Good. *Isa.* lix. 2. *Matt.* x. 28. *Rev.* xx. 6.

IX. *What follows upon this Separation?*

A. The Inchoation of Death in a Privation of Communion with God, and the Sweetness of his Favour and Presence, and the Loss of his original Holiness and Righteousness, the Image of God in him. *Gen.* iv. 13, 14. *Isa.* lxiv. 7. *Jer.* xxxiii. 5. *Gen.* iii. 22, 23, 24. *Eph.* ii. 12.

X. *What is the Increase and Aggravation of it?*

A. A Subjection to Horror, and the Power of Satan. *Heb.* ii. 15, 16. *Isa.* lvii. Ult.

XI. *What*

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XI. *What is that Horror to which a Sinner is subjected?*

A. It is a dreadful Discouragement of a Sinner, arising from the Sense of God's Displeasure, and feeling, as it were, his Wrath in his Conscience. 1 *John* iii. 20, 21. *Heb.* ii. 14. *Deut.* vii. 20. *Lev.* xxvi. 16, 36. *Deut.* xxviii. 65. *Isa.* xlvii. 3. and xxxiii. 14. *Hos.* xiii. 8.

XII. *What doth Conscience import?*

A. A practical Knowledge of one Thing with another concerning ourselves. 1 *Cor.* iv. 4. 1 *John* iii. 20, 21.

XIII. *What is Conscience accordingly in Man?*

A. It is the reflex Act of the Understanding, whereby it beareth Witness concerning a Man's own State or Actions, before the Tribunal of God within himself. *Rom.* ii. 15. 1 *John* iii. 20, 21. *John* viii. 8. *Gen.* iii. 10.

XIV. *How is Conscience to be considered?*

A. As to its Nature and its Kinds.

XV. *Wherein consists its Nature in essential and integral Parts?*

A. It is made up of the Law Precept, retained in the Knowledge, and our own State or Actions compared with it. *Prov.* xx. 27. *Rom.* ii. 14.

XVI. *What followeth from thence?*

A. That it is a Court of Conscience, wherein God sits a Judge. The Precept is the Rule to try by: The reflex Act of the Soul is the Witness: The Man himself is the Person brought to the Bar. *Rom.* i. 32. and ii. 2. 1 *Cor.* iv. 4.

XVII. *After what Manner doth Conscience act in a Man?*

A. Man being a rational Creature, it acts in the Nature of a practical Syllogism, that hath the Major, Minor, and Conclusion.

XVII. *What*

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XVII. *What are the Grounds of Proceeding in the Court of Conscience?*

A. A twofold Knowledge, first, of the Law, secondly, of the State or Fact, which is the Information by Evidence. *Rom. ii. 18, 22, 23.*

XVIII. *How doth the Court of Conscience proceed upon these Grounds?*

A. By way of Tryal; first, concerning the Person's Guiltiness or Innocence; secondly, concerning his Obligation to Punishment.

XIX. *How doth Conscience proceed as to the Man's Guiltiness or not Guiltiness?*

A. By comparing the Fact with the preceptive Part of the Law, and thereupon bringing in a Verdict, as *Ex Gra.* The Question to be tried is, whether I be guilty or not of breaking the Law. The Trial proceeds thus: He that kills or commits Adultery, breaks the Law; but I have killed or committed Adultery, therefore I am guilty. *Jam. ii. 10, 11.*

XX. *What is the further Proceeding of the Court of Conscience?*

A. Having brought in a Verdict as to Guilt, in Matter of Fact, it proceeds to Judgment, which is the Law Sentence of Absolution or Condemnation; in this Manner the Soul that Sins must die: I have sinned, therefore I must die. *Ezek. iii. 18. and xviii. 2, 20. Gal. iii. 10. John viii. 8.*

XXI. *What are the immediate sensible Effects of these Proceedings?*

A. As the Verdict and Sentence is, horrible Terrors, if the Sinner be cast; and if acquitted, unspeakable Joy. *Gen. iii. 10. and iv. 13. Matt. xxvii. 4. 24. Heb. xiii. 18. Rom. viii. 1.*

XXII. *How are we to distinguish of Conscience? Or what are the Kinds of it?*

A. Con-

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A. Conscience is inoffensive, or offensive. *Acts* xxiv. 16.

XXXIII. *What is an inoffensive Conscience?*

A. That which duly justifies the Person without wrong to the Law, and it's a good Conscience. *1 Tim.* i. 5, 19. *1 Pet.* iii. 16, 21. *Heb.* xiii. 18.

XXIV. *Why is this a good Conscience?*

A. Because as it's just, so it is comfortable to the Person whose it is, in its Verdict and Sentence. *Acts* xxiii. 1. *2 Cor.* i. 12. *1 Pet.* iii. 16, 21.

XXV. *What is an offensive Conscience?*

A. It is either just and true, or false and unjust.

XXVI. *What is an offensive just Conscience?*

A. That which is justly offensive unto the Person tried in finding him guilty, and condemning him. *Jos.* vii. 20. *Gen.* xlii. 21. *Matt.* xxvii. 4. *Luke* xv. 18, 21.

XXVII. *How can that be an offensive Conscience which is just?*

A. In respect of the Sinner which it brings into Bondage, affrights and terrifies, and is called an evil and impure Conscience, there being so much Guilt and Shame upon it. *Heb.* x. 22. *1 Tim.* iv. 2. *Rom.* viii. 15. *Heb.* ii. 15. *Tit.* i. 15. *Heb.* x. 22.

XXVIII. *What is an untrue Conscience?*

A. A false and untrue Conscience is, when it giveth an unrighteous Verdict and Sentence, or none at all.

XXIX. *Of what sort is this unrighteous Conscience?*

A. It's ignorant and weak, or deceitful and treacherous.

XXX. *What is an ignorant and weak Conscience?*

A. That which is honestly good, but not informed sufficiently in the Duty required, nor the Punishment to be inflicted; and therefore is an erring Conscience, as to the Mind of the Law, or Nature of the Fact, or else in Judgment passed; and is also called a weak Conscience. *1 Cor.* viii. 7, 10, 12.

XXXI.

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XXXI. *Wherein lies the Deceitfulness of Conscience?*

A. In betraying a Man into Presumption or Despair?

XXXII. *Which is that betrays a Man into Presumption?*

A. A flattering Conscience, that gives a partial Judgment or false, concerning a Man's State or Actions, in a way of Peace. *Jer.* vi. 14. and iv. 10.

XXXIII. *How doth a deceitful Conscience betray a Man into Despair?*

A. By false Charges in Respect of Guilt, and unjust Rigour and Severity in Condemnation. *1 Cor.* viii. 7. *Psal.* lxxxviii. 7.

XXXIV. *What is a Conscience that gives little or no Verdict or Sentence at all?*

A. A seared, stupid, and unsensible Conscience that is asleep, and will not be awakened by any Thing to do its Duty. *1 Tim.* iv. 2. *Neb.* ix. 16, 17. *Jer.* vii. 26. and xix. 15. *John* xii. 40. *Prov.* xxviii. 14. and xxix. 1. *Heb.* iii. 13. *Dan.* ix. 11.

XXXV. *Doth an erring Conscience bind?*

A. Conscience doth always bind, but not as erroneous, therefore we ought not to rest in every Judgment of Conscience, till we are satisfied concerning the true and full Light it hath received, and of the Honesty and Faithfulness of it. *Acts* xxvi. 8, 9.

XXXVI. *How may we attain to that Satisfaction?*

A. By searching the Scriptures, and waiting upon God in making impartial Enquiry into Truth and our own Hearts. *John* v. 39. *Lam.* iii. 40.

XXXVII. *What must we do while the Conscience remains in Doubt?*

A. We must suspend acting and passing any peremptory Sentence upon ourselves. *Rom.* xiv. 23.

XXXVIII.

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XXXVIII. *What is Man's Subjection to the Power of Satan?*

A. That whereby the Sinner being possess'd by Satan, is effectually perswaded to walk in the Ways of Death. *Matt.* xii. 29, 44. *John* viii. 44. *2 Cor.* iv. 4. *Eph.* ii. 2. *Heb.* ii. 14.

XXXIX. *What are the mediate Deaths that promote and consummate Man's Misery?*

A. They are the first and second Death. *Rev.* xx. 16.

XL. *What is the first Death?*

A. A deplorable Privation of the comfortable Life of the outward Man, and Life itself. *Deut.* xxviii. 15. *Job* i. and xiv. 4, 10. *Eccles.* ii. 21, 22, 23.

XLI. *What is the Incobation or Beginning of this Death?*

A. A miserable Privation of the good Things of this Life, with all Matter of Grief and Sorrow. *Gen* iii. 17, 18, 19. *Exod.* x. 17. *Job* v. 6, 7.

XLII. *What is the Perfection of this Death?*

A. A miserable Separation of Soul and Body. *Gen.* xxxv. 18. *Eccles.* xii. 7.

XLIII. *What is the Incobation of the second Death?*

A. A direful Deprivation of the Comfort and Life of the inward Man. *Matt.* x. 28. *Rev.* xx. 6. *Prov.* viii. 36.

XLIV. *What is the Consummation of the second Death?*

A. A final Separation of the whole Man, Body and Soul, from God, from an Ejection out of his Presence to eternal Woe and Torments. *Luke* xvi. 25, 26. and xiii. 27, 28. *Matt.* vii. 23. and xxv. 41, 16.

XLV. *How doth God's Attributes shine forth in his wise Government of the sinful and miserable Estate of Man?*

A. In

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A. In his Acts of Holiness, Justice, and Mercy especially. *Gen.* xviii. 25. *Isa.* vi. 3. *Rom.* ii. 5, 6. and ix. 15.

XLVI. How doth divine Holiness appear?

A. In the Perpetuity of the Rule, and preceptive Part of the Law of his own Hand-writing, which he maintains in its Purity inviolable whither the Creature live or die. *Exod.* xv. 11. *Acts* xiii. 22. *Matt.* v. 18. *Deut.* x. 4, 5.

XLVII. How doth divine Justice shine forth?

A. By magnifying his Law, in that he requireth perfect Obedience on the Behalf of all that are saved, both active and passive. *Isa.* xlii. 21. *Gen.* xviii. 18. *Rom.* ii. 1, 14. and iv. 4. *Ezek.* xviii. 9, 13, 20.

XLVIII. How doth God's Justice appear as to the Objects it falls upon?

A. Remunerative or vindicative.

XLIX. What is Remunerative Justice?

A. That whereby God rewards perfect Obedience to his Law, imperfect he cannot in Justice reward. *Rom.* x. 5. and iv. 4. *Gal.* iii. 12. *Ezek.* xx. 11.

L. What is revenging or vindicative Justice?

A. That whereby God doth judicially punish the least Breach of his Law, and all the Breaches of it. *Rom.* ii. 8, 9. *Matt.* xxv. ult. *Gal.* iii. 10.

LI. Doth God presently execute extreamest Justice on Sinners in this Life?

A. No, he doth for the most Part exercise wonderful Patience and long Suffering, whereby they are as it were reprieved for a Time. *Lam.* iii. 22. *Ecc.* viii. 11. *Psal.* l. 21. *Acts* xiii. 18. *1 Pet.* iii. 20. *1 Chron.* xxxvi. 15, 16.

LII. What accompanies the Forbearance of God?

A. The marvellous common Goodness of God, whereby he supplies all Creatures according to their
R Kind,

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Kind, tho' most sinning, with external good Things.
Psal. lxxviii. 38. Luke vi. 35, 36.

LIII. *How doth God's Mercy shine forth?*

A. In pardoning, and saving Sinners from their
sinful and miserable Estate. *Exod. xxxiv. 6, 7.*

C H A P. XVIII.

*Of Man's Restitution by a Covenant of
Grace.*

ART. IO. *Of Free-will.*

*The Condition of Man after the Fall of
Adam is such, that he cannot turn
and prepare himself, by his own
natural Strength and good Works,
to Faith and Calling upon God:
Wherefore we have no Power to
good Works pleasant and acceptable
to God without the Grace of God
by Christ preventing us, that we
may have a Good-will and Working
with us when we have a Good-will.*

PRIN-

PRINCIPLE XX.

God having out of his mere good Plcasure from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of an Estate of Sin and Misery, and to bring them into a State of Salvation by a Redeemer. Eph. ii. 4. Rom. ii. 10, 21, 22.

God doth not leave all Mankind to perish in a State of Sin and Misery, into which they fell by the Breach of the first Covenant, commonly called the Covenant of Works, but of his mere Love and Mercy delivereth his Elect out of it, and bringeth them into a State of Salvation by the second Covenant, commonly called the Covenant of Grace. 1 Thes. v. 9. Gal. iii. 10. Tit. iii. 4, 5.

Q. With whom was this Covenant of Grace made?

A. The

A. The Covenant of Grace was made with Jesus Christ, as the second Adam, and in him withal the Elect as his Seed. *Gal. iii. 16. Rom. v. 15.*

QUESTIONS Explanatory.

I. **W**E have heard of Man's Apostacy or Fall; What is his Anastasy or rising again?

A. It is a gracious Restitution of him into an Estate of divine Favour and Life. *Isa. xlv. 1, 2, 3, 4, 5. and xlix. 22, 23, 24, 25. Prov. viii. 35. Rom. v. 16, 17. 2 Cor. v. 17.*

II. What Attributes of God doth herein shine forth in a glorious Manner especially?

A. The Grace of God whereby he is inclined to raise up poor sinful and miserable Creatures in a peculiar Way of shewing Mercy. *Exod. xxxiii. 14. and xxxiv. 6, 7. Eph. ii. 4, 8. Tit. iii. 3, 4. Isa. xliii. 25. Ezek. xx. 43, 44. 2 Cor. viii. 9. Lam. iii. 22.*

III. Doth God restore all that fell in Adam?

A. Not all, none but those who of his mere good Pleasure he hath elected to everlasting Life. *Rom. iii. 9, 23. Eph. i. 5, 6, 7.*

IV. Is it not an Act of Injustice not to restore all that fell in Adam?

A. Election is no Act of Justice or Injustice, but of Sovereignty, and why is it not as much or more Injustice not to restore any of the fallen Angels. *Rom. ix. 15. 2 Pet. ii. 4.*

V. Was Election an Act of Mercy?

A. It was no more an Act of Mercy than of Justice, and therefore it could not be of Man as fallen, though the Covenant of Grace respects Man fallen,

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fallen, God's shewing Mercy is not Election, or the Cause of it, but he elects them to the shewing of Mercy. *Rom. ix. 15. Eph. i. 5, 6.*

VI. What was the Way determined by God for the accomplishing the great End of Election.

A. The great Way determined in the Counsel of Election for the bringing about the mighty End of glorifying God's Grace in a Way of Mercy tempered with Justice, was a Covenant of Works, and a Covenant of Grace, and as Man was to fall under the first, so the Elect were to be raised by the second. *1 Cor. xv. 21, 22.*

VII. What is the second Covenant called?

A. It is called in Scripture a Covenant of Promise, an eternal Covenant, new Covenant, &c. all importing the Grace of it, and thence we call it a Covenant of Grace, in Distinction from the Covenant of Works. *Eph. ii. 12. 2 Tim. i. 1, 9. Tit. i. 2. Isa. lv. 3. Acts xiii. 34. Jer. xxxii. 40. Heb. xiii. 20. Ezek. xxxvii. 26.*

VIII. What was designed for Man in the Contents of the Covenant of Grace or Promise?

A. It was the Delivery of Elect Ones that had fallen under the Covenant of Works from their State of Sin and Misery, and the bringing them into a State of Salvation, by displaying rich Grace in a Way of Mercy tempered with Justice. *Luke i. 74. Rom. vii. 6. Col. i. 13. 1 Thes. i. 10. Tit. ii. 14. and iii. 4, 5.*

IX. How is Election distinguished from the Covenant of Grace, seeing both are of eternal Date?

A. In that Election is the sovereign Pleasure of the divine Will, and appears to us as an Act of God essentially considered; but the Covenant of Grace was as it were the Effect of it, and a subsistential or a personal Transaction being also eternal. *Heb. x. 13, 14. Psal. ii. 7, 8.*

X. *Jf*

X. *If the Covenant of Grace was an eternal Transaction, why it is called the second Covenant?*

A. It is called the second Covenant, not in respect of its Date as to its absolute Being, but in respect of its Publication and Promulgation, which was after the Covenant of Works, and Man's Fall under it. *Gen. iii. 15. Gal. iii. 17.*

XI. *What were the great Things which were to be affected for Man's Salvation, wherein the rich Grace of the second Covenant was to shine forth?*

A. Redemption, and its Application. *2 Tim. i. 1, 9, 10.*

XII. *What was the Reason of the Covenant of Works in respect of the Elect, seeing God never intended to save them by it?*

A. The Covenant of Works as to the Elect was made in Subordination to the great End and Design of Election, which was to shew forth the rich Grace of God in saving Men in a Way of Mercy tempered with Justice; Election respected Man as a Creature, the Covenant of Grace respected him as a fallen Creature. *Rom. iv. 7, 14, 15, and xi. 5, 6.*

XIII. *Is the Covenant of Grace or of Promise absolute or conditional?*

A. To Christ it was conditional, and higher Terms as Conditions were required of him than of the first Adam, and therefore as to him it was a Covenant of Works of the highest and strictest Nature. *Isa. liii. 10, 11. and xlii. 21.*

XIV. *In what respect then is it a Covenant of Grace?*

A. In respect of the Elect concerned in it who are saved freely by it, in an absolute Promise without requiring of them federal Conditions to entitle them to it, all such Conditions being performed by Christ. Hence to them it's a Covenant of absolute Promise, and therefore of Grace. *Heb. viii. 10. and x. 16. Jer. xxxi. 33. Rom. iv. 16. Gal. iii. 17.*

XV. *Was*

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XV. *Was there not two Covenants of Grace, one made with Christ for us, and another made with us, one concerning Redemption, by Way of Impetration; another by Way of Application?*

A. The Assembly speaks but of one Covenant of Grace, wherein is contained Redemption, and the Manifestation, as to the Application thereof. They say also there is not two Covenants of Grace differing in Substance, but one and the same under various Dispensations, *i. e.* of the Old and New Testament Conf. 7. 55. 6.

XVI. *How did the Covenant made with Christ take in Application?*

A. As Redemption, and all other Things appertaining thereto belong'd unto Christ in the Performance of the Condition, so Application of Redemption in all the Benefits and Privileges obtained belong to the Promise. Luke i. 72, 73, 75. Tit. ii. 14. Isa. liii. 10, 11, 12. Acts ii. 33. 2 Pet. i. 1.

XVII. *Is not the Gospel a Covenant of Grace distinct from the Covenant Transaction with Christ?*

A. The Preaching of the Gospel is but the Publishing and Manifestation of the Grace of the second Covenant. 2 Tim. i. 9, 10, 11. Tit. ii. 11. and iii. 4. 2 Cor. iv. 4.

XVIII. *Did the Ministry of the Old Testament belong to the Covenant of Works, or to that of Grace?*

A. The Ministry of the Old Testament was but a dark and more legal Dispensation of the Covenant of Promise, vailed under many Conditions, typical Ceremonies, and temporal Promises. Gen. iii. 15. Acts xv. 11. Eph. iii. 5. Heb. viii. 9. Gal. iii. 14. 2 Cor. iii. 6, 14. Heb. vii. 22. and ix. 15.

XIX. *Is*

XIX. *Is not Faith made a Condition of the Covenant of Grace?*

A. It cannot be, for Faith is an Effect of the conditional Part of the Covenant that Christ performed, it's the absolute Gift of God to us, and cannot come to us, but upon Condition of Christ's Righteousness; and therefore can be no other Condition than of Order and Connexion in the Promises, and their Performances. *Eph. ii. 8. Psal. i. 29. 1 Thef. ii. 13. 2 Pet. i. 1.*

XX. *Doth not the Gospel require Faith, as the Condition to interest Men in Christ?*

A. There is a twofold Interest commonly spoken of; Interest by Way of Right, and Interest by Way of Participation, Claim and Possession. In the first Sense Christ is the only covenant Condition of Interest; in the last Sense Faith is a Condition of Connexion, as a Means or Instrument of Participation of the Gift of the Promise of the said Covenant, and therefore a Benefit.

XXI. *How may we distinguish of the Covenant of Promise?*

A. Of the hidden and revealed State, and standing of it. *Eph. iii. 9. 2 Tim. i. 9. Tit. i. 2, 3. Col. i. 26. Rom. xvi. 25, 26.*

XXII. *What was the hidden State of Sin?*

A. It's eternal State, and standing before the World, it was a Mystery hid in God, unrevealed to any other Being. *Prov. viii. 23. Tit. i. 2. Eph. iii. 9. 2 Tim. i. 1, 9.*

XXIII. *What is the manifested or revealed State of it?*

A. That whereby there hath been a Preaching and Publication of it many Ways under the Old and New Testament, since the Fall beginning in Paradise. *Gen. iii. 15. and xvii. 7. Gal. iii. 8. 2 Cor. iii. Rom. xvi. 26.*

XXIV.

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XXIV. *How did it differ in respect of its revealed State, since the World began?*

A. It differed as to Degrees of Revelation, before Christ's coming, the Covenant was veiled, the Revelation being not so full and clear, and therefore faulty; in the New Testament it hath been more unveiled and clear. *2 Tim. i. 10. Tit. i. 3. Eph. iii. 5. Rom. vi. 25, 26.*

XXV. *Was the same Covenant of Promise couched under both Administrations?*

A. It was but one Covenant under both Administrations, called Covenants of Promise. *Eph. ii. 12. and iii. 5.*

XXVI. *Between whom was this Covenant of Promise made?*

A. Between God in the Person of the Father, and Man in the Person of Christ. *Isa. liii. 10, 11. Zech. vi. 12, 13.*

XXVII. *How doth this appear?*

A. In that the Persons considered at Variance by the Covenant of Works, between whom Reconciliation was making by the Covenant of Grace, was God and Man in Christ. *2 Cor. v. 18, 19. Tit. i. 2.*

XXVIII. *In what Capacity did Christ stand in this Covenant?*

A. As the second Adam a covenanting Head for the publick Representative of all the Elect, in the Acceptance and Performance of Terms, both in Condition and Promises. *Isa. liii. 10, 11. 1 Cor. xv. 48.*

XXIX. *How could a Covenant of Grace, for Restoration of Man, be made before Man's Fall?*

A. In the eternal Eye of God all Things past, present and to come, are seen at one View, as tho' they were all at once, and Christ was the same Per-

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son which he is now from all Eternity. *Rom. iv. 17. Heb. xiii. 8. Rev. i. 8.*

XXX. *Why do you say God in the Person of the Father?*

A. Because God in the Person of the Father is still represented as the first Mover in any great Undertaking, likewise he appears as the Person offended and sitting in Judgment, therefore it belongs to him as Covenanter to propound Terms on the Behalf of the Godhead; for in this Respect the Father and Son have two distinct relative Capacities. *Dan. vii. 13, 14. Rev. v. 6. 2 Cor. v. 17. Heb. x. 5, 6, 7.*

XXXI. *How could Man be a Party before the World was?*

A. In the Person of Christ, for the Covenant being made with Christ as the second Adam personating Man, Christ stood in covenant Room and Stead propounded, named and accepted, as such a publick Person. *1 Cor. xv. 48. 2 Tim. i. 9.*

XXXII. *What Necessity is there that Christ should thus personate and represent us?*

A. The Covenant being an Agreement between two Parties, and one not actually existing, it was requisite that it might have an eternal Ratification, that the Parties not actually existing till Time, should be from Eternity personated and represented. *Prov. viii. 23, 30, 31. Gal. iii. 17.*

XXXIII. *How are the Elect said to be covenanted with before they believe?*

A. They are federally in Christ, by Virtue of this publick Undertaking, the Elect being given to Christ by the Father to be one federal Body with him, and he having accepted them as such, they were in him representatively and feminally, and God covenanted with them in Christ. *Eph. i. 4. 2 Tim. i. 1, 9. John xvii. 6.*

XXXIV. *How is the Elect the Seed of Christ?*

A. As

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A. As He is their Root and Head, their spiritual Life is in him, and derived from him, as our natural Life by Generation was in, and derived from the first *Adam*. *Isa.* liii. 10. *John* xv. 1. *Rom.* xi. 16, 17, 18. *Col.* iii. 3. *Psal.* xxii. 30. *Rev.* xxii. 16. *Heb.* ii. 10.

XXXV. *What is the Tenure of this great Covenant?*

A. It is the Father's Promise of eternal Life unto the Son, and to elect Man in Him as a second *Adam*, upon the Consideration of Christ's Performance of the fæderal Conditions proposed to him, and undertaken by him, on Man's Behalf. *Isa.* liii. 10, 11. *Psal.* xl. 7. *Heb.* x. 9. *Isa.* xlii. 6.

XXXVI. *What Place hath the Father in this Covenant?*

A. The Place of Covenanter, declaring his decretal Pleasure and Purpose as to this Covenant, and all the Terms thereof. *Psal.* ii. 7. *Isa.* liii. 10, 11. *Heb.* x. 5, 6, 7. *Psal.* cx. 1, 2, &c.

XXXVII. *What Place hath the Son?*

A. As the Covenantee, the Person with whom the Covenant is made, as personating all the Elect, he accepting the Father's Terms proposed. *Heb.* x. 9, 10. *Psal.* xl. 7, 8.

XXXVIII. *Is this all the Place the Son hath?*

A. No, He is of most principal Concern in the Condition of the Covenant, his Person and Performances being the great Things the Father looks for and delights in, as the conditional Part, and which he gives forth unto the Elect as the promissory Part. *Isa.* xlii. 6. and xlix. 8. *2 Tim.* i. 1. *1 John* v. 11, 12. *Eph.* i. 3. *Rom.* viii. 32.

XXXIX. *What Place hath the Holy Spirit of the Father and Son?*

A. He is the great Promise of the Father received by Christ, and the Elect as Head and Members, and

undertakes the Application of the distinct working of the Father and Son, according to the Time, Manner, and Measure agreed on. *Acts* ii. 33. *John* iii. 34. *1 Cor.* xii. 11. *John* xvi. 14, 15. *2 Cor.* x. 13. *Eph.* iv. 7.

XL. What were the Conditions in general insisted on?

A. Christ's Obedience on Earth, and Intercession in Heaven. *Isa.* liii. 10, 11.

XLI. What was the Sum of the great Promise?

A. Eternal Life to be treasured up in the Son, and dispensed by the Spirit in the agreed Measure of Grace here, and Fulness of Glory hereafter. *1 John* ii. 26. and v. 11. *John* i. 16. *Eph.* i. 3. *Psal.* lxxxiv. 11. *Luke* i. 35. *John* iii. 34. *James* i. 18. *Heb.* x. 10. and ii. 4. *Gal.* iv. 6. *Isa.* xlii. 1. and lxix. 21. *Ezek.* xxxvi. 27. and xxxvii. 14. *Isa.* xi. 2. *John* xvi. 13. and xv. 26. *Heb.* xiii. 20, 21.

XLII. In what Manner and Order is the Performance of the Terms agreed on?

A. The Father sends, seals, and anoints the Son who is Incarnate, and cloathed with all his Offices, having accepted the Father's Terms, and submitted himself thereto, becomes a Redeemer, and fulfills all Righteousness; the Father is well pleased with him, fulfills all Promises to him and the Elect in him; the Holy Ghost proceeding from the Father and Son, acquainted with the deep Mysteries of this covenant Agreement, doth the Pleasure of the Father and Son, being sent by, and from both, to compleat this glorious Mystery. *Eph.* i. 2, 3, 4. *1 Cor.* i. 30. *Psal.* cxxx. 7. *Heb.* ix. 12. *Matt.* iii. 15. and v. 17. *Acts* ii. 33. *1 Cor.* ii. 11.

XLIII. Which is most extensive, Election, or the Covenant of Grace?

A. They

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A. They must needs be of equal Extent, and there is not, nor can be universal Grace or Redemption, if there be particular Election. For Men are elected to come to Salvation by Redemption and Application, and he saves all those, and none but those. *John* vi. 39. and xvii. 2, 7, 11. *Ephes.* i. 9, 10. *1 John* i. 13.

XLIV. Why is the Covenant of Promise called a Testament?

A. Because it is the eternal Will of the Father and Son, to bestow eternal Life freely upon all the Elect, which is confirmed by the Death of the Son the Testator. *Heb.* xiii. 20. and ix. 16, 20. *Rev.* i. 17, 18.

XLV. Why was the Ministration of the Covenant of Grace before Christ's coming in the Flesh called the Old Testament; and first. *2 Cor.* iii. 14. *Heb.* ix. 18.

A. It was called a Testament because it was sealed with the Death and Blood of the Sacrifices typically, and old, because that Ministration was also vanished away and disappeared, when the Substance, Body, and Ministration of the Spirit appeared. *Heb.* ix. 16, 17, 18. and viii. 13. and xii. 17. *2 Cor.* iii. 7, 8, 14.

XLVI. What is the last Ministration called?

A. The New Testament, and the better Testament, in respect of Clearness, Absoluteness, and Durability. *Matt.* xxvi. 28. *Luke* xxii. 20. *Heb.* vii. 22. and ix. 15.

XLVII. What is the Difference betwixt the Covenant of Grace and the Covenant of Works?

A. The Differences are many and great, which are as follows:

1st, As to the Kind, there was Grace in the Covenant of Works, it being a Covenant of Friendship between the Creator and the Creature, and in that

that the Condition did bear no Proportion to the promised Reward. But the Covenant of Grace is a Covenant of Reconciliation between God and the Creature supposed at Enmity with him, and for the Manifestation of Grace in a way of meer Mercy to the miserable Creature. *Tit. iii. 4, 5.*

2dly, In respect of the Father the Covenanting, it was the Design of the Father to save Man absolutely by the Covenant of Grace, but he never intended to save Man so by the Covenant of Works, but set it up only in order to the shining forth of his Glory in a Way of Mercy, tempered with Justice in the Covenant of Grace as to the Elect only. Moreover, in the Covenant of Works there was an infinite Distance between the Covenanting and Covenantee; in the Covenant of Grace it was primarily between Equals.

3dly, In respect of the Covenantee, in the Covenant of Works he was a meer Man; in the Covenant of Grace, the Covenantee was God Man. *Heb. xiii. 8.* And though both covenanted as publick Persons for their Seed, yet whereas the first *Adam* covenanted for all Mankind, the second *Adam* covenanted only for the Elect and represented no more, no more being his Seed to be born of him. *Isa. liii. 10. Rom. iv. 13, 16. and ix. 7, 8. Gal. iii. 22, 29.*

4thly, In respect of the Condition.

First, In the Covenant of Works the Condition was only active Obedience, in the Covenant of Grace the Condition required of Christ was active and passive, and therefore a greater and harder than was required of the first *Adam*.

Secondly, In the Covenant of Works the Condition was to be performed by a mere Man, whereby Life had been due to him upon his own Works;
but

but in the Covenant of Grace, the Condition on which Life becomes due, is perform'd by another. *Rom. x. 4.* And it's the Righteousness of God. *Phil. iii. 8, 9. Rom. iii. 21, 22.*

Thirdly, The Covenant of Grace is so called, because the Condition, as well as the Promise, is given to us, and that freely, in that Christ, and all his Righteousness is freely given; whereas in the Covenant of Works, the Condition was not to be performed for us, but by us, and are Works of Righteousness which we should have done. *Rom. x. 4. Tit. iii. 5.*

Fourthly, In the Covenant of Works, the Condition bore no Proportion to the Promise; in the Covenant of Grace the Condition doth, it being the Righteousness of God, of *Jehovah* our Righteousness. *Jer. xxiii. 6. Rom. iii. 21, 22.*

Fifthly, The Condition of the first Covenant is suited only to perfect Man; that of the second to sinful and fallen Man. *Gal. iii.*

Sixthly, The Condition of the first Covenant lay but in one Act; the Condition of the second upon the whole Life and Death of Christ in his Humiliation, Resurrection, and Exaltation.

Seventhly, In respect of the Promise; the Promise made to both Covenants was of eternal Life. *Gal. iii. 12. 1 John iii. 26.* But

1st, In the Covenant of Works, it's but Continuation of Life already given; in the Covenant of Grace it is giving of Life to them that are dead. *Eph. ii. 1.*

2^{dly}, In the Covenant of Works this Promise was never performed, the Condition failing; but in the Covenant of Grace the Promise was immediately performing, and will to Eternity be so, the

the Condition being of so great Firmness and Durability.

3dly, The Date of this Promise of the Covenant of Works must be taken from Time; but that of the Covenant of Promise from Eternity. *Gen. ii. 17. Prov. viii. 23. Tit. i. 2.*

XLVIII. Did Christ purchase the Covenant of Grace of the Father?

A. No more than *Adam* purchased the Covenant of Works; God the Father gave *Christ* for a Covenant, and from his mere good Pleasure propounded and established the Terms thereof. *Psal. xl. 8.*



CHAP. XIX.

*Of the Fitness of Christ to redeem,
in Respect of his Natures and Of-
fices.*

ART. 2. *Of the Word, or Son of
God, which was made very Man.*

*The Son which is the Word of the
Father, begotten from everlasting
of the Father, the very eternal
God, of one Substance with the Fa-
ther, took Man's Nature in the
Womb of the blessed Virgin of her
Substance: So that two whole and
perfect Natures, that is to say, the
Godhead and Manhood were joined
together in one Person never to be
divided, whereof is one Christ very
God and very Man, who truly
suffered, was crucified, dead and
buried, to reconcile his Father to
us, and to be a Sacrifice, not only
for original Guilt, but also for actual
Sins of Men.*

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PRINCIPLE XXI.

The only Redeemer of God's Elect is the Lord Jesus Christ, who being the eternal Son of God became Man, and so was and is to be God and Man in two distinct Natures and one Person for ever. 1 Tim. ii. 5. John i. 14. Gal. iv. 4. Rom. ix. 5. Luke i. 35. Col. ii. 9. Heb. vii. 24, 25.

QUESTIONS Explanatory.

I. **W**HAT did the Covenant of Grace oblige the Son of God to be?

A. It obliged him to be a Redeemer of God's Elect. Isa. liiii. 10. And apply his Redemption. Eph. i. 3, 7. 2 Pet. i. 1.

II. *Who is a Redeemer?*

A. He that by some Way or Means fetcheth another out of Bondage, Slavery, or Danger. Neh. v. 8. Psal. lxxvii, 15. and ciii. 4.

III. *Is there no other Redeemer but Christ?*

A. No other Redeemer from spiritual Death and Slavery. Psal. xlix. 8. Acts iv. 12.

IV. *Is he a sufficient Redeemer?*

A. He is plenteous in Redemption, and able to save to the utmost. Psal. cxxx. 7. Isa. xlix. 26. Heb. vii. 25.

V. *What is the Slavery and Death that Christ redeems from?*

A. From

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A. From the Bondage of the Law, Sin and Mi-
fery, the due Effects and Wages of it. *Heb. ii. 15,*
16. Tit. ii. 14. 1 Tim. ii. 6. Matt. xx. 28.
Col. ii. 15.

VI. How many Ways doth Christ Redeem?

A. By Ransom and Conquest. *1 Pet. i. 18.*
Rev. v. 9. Jer. l. 34. Isa. xlix. 26. and lix. 20.
Rom. ix. 26. Psal. ciii. 4. Eph. i. 7, 14. Heb.
ix. 12. Psal. lxxviii. 18. Eph. iv. 8. Matt. xx.
28. 1 Tim. ii. 6. Hos. xiii. 14. 1 Cor. vii. 23.

VII. What is the Ransom that Christ paid?

A. Himself and his own Blood. *Tit. ii. 14.*
Psal. xlix. 7. Exod. xxx. 12. Matt. xx. 28. and
xxvi. 28. 1 Pet. i. 18.

VIII. How doth he Redeem by Conquest?

A. By breaking the Serpent's Head, and Power,
and leading Captivity captive. *Gen. iii. 15. Col.*
ii. 15. Heb. ii. 14, 15.

IX. What is the Name of this great Redeemer?

A. He is called Jesus Christ.

X. Why is he called Jesus?

A. Jesus signifies a Saviour, as *Joshua* doth, and
because our Redeemer saves his People from their
Sins, he is called Jesus, and a Saviour, most fitly
according to the Wisdom of God who gave him that
Name. *Matt. i. 21. Luke i. 31. Tit. i. iv. and*
ii. 10, 13, 14, and iii. 4, 6. 2 Pet. ii. 20. John
iv. 42. Luke ii. 11. Acts v. 31. and xiii. 23.
Eph. v. 23. 1 Tim. i. 1. Phil. iii. 20. 2 Pet. i. 2.

XI. Why is he called Christ?

A. Because he is anointed of the Father to the
Redeemer's Office, Christ signifying an anointed
One, as *Messiah* doth, and Christ that *Messiah*
which was to come. *Psal. xlv. 7. Isa. lxi. 1.*
Acts iv. 27. and x. 38. Psal. ii. 2. and xxviii. 8.
John i. 41. and iv. 25. Matt. i. 16. Dan. ix.
25, 26.

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XII. What other significant Name hath Christ?

A. He is called *Emanuel*, which signifies God with us, as much as God manifested in the Flesh. *Matt. i. 23. 1 Tim. iii. 16.*

XIII. What kind of Redemption was the ransoming Redemption of Christ?

A. A mediating Redemption, whereby he became a Mediator or middle Person, to make up the Breach or Difference between God and us. *Job ix. 33. Matt. xx. 28. Eph. ii. 13, 14. 1 Tim. ii. 5, 6.*

XIV. What is Christ's Mediatorship?

A. It is that whereby it is his great Business to deal between God and Man in order to a firm and lasting Agreement in the State of his Humiliation and Exaltation, wherefore he is called the Mediator of the New Covenant. *1 Tim. ii. 5. Gal. iii. 20. Heb. viii. 6. and ix. 15. and xii. 24.*

XV. To which Part of the Covenant of Grace doth the mediatorial Work of Christ belong?

A. It lying in his Obedience and Intercession, it belongs chiefly to the conditional Part of the Covenant, *Isa. liii. 10, 11.*

XVI. What is the great End and Design of mediating Redemption?

A. It is the reconciling God and Man together, called Reconciliation by Way of atoning or Expiation. *Matt. i. 23. Eph. ii. 16. Col. i. 21. Dan. ix. 24. Heb. ii. 17. 1 Tim. ii. 6. Heb. viii. 6. 2 Pet. iii. 18.*

XVII. What is Reconciliation?

A. It is the making Friendship between Parties that were at Variance and Enmity. *Prov. xxii. 24. John xv. 13, 14, 15. Dan. ix. 24. Heb. ii. 17. 2 Cor. v. 18, 19.*

XVIII. Whereon was founded Christ's Fitness and Ability of mediating between God and Man unto Reconciliation?

A. In

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A. In the Credit that he had with God the Father, to whom he became a Surety for Man. *Heb. vii. 22. and ii. 17, 18.*

XIX. What is a Surety?

A. One that comes under a legal Obligation to pay the just Debts of another, or to answer for his Defaults, and retains this Title both before and after Payment. *Prov. xxii. 26. and vi. 1. and xi. 15. and xviii. 18. and xx. 16. and xxvii. 13. Gen. xliii. 9. and xlii. 32.*

XX. When did Christ become a Surety of the Covenant to the Father?

A. When he made that eternal Covenant with him, for then he came under Suretyship. *Psal. cxix. 122. 2 Cor. v. 17, 18. Job xviii. 3. Heb. ix. 15. Prov. viii. 23.*

XXI. How is Christ said to be Mediator and Surety of the New, or better Testament?

A. Christ's Mediation, or Suretyship, respected Man at Variance with God in the old covenant State, but being introduced to this Undertaking, by the new Covenant, he is called the Mediator and Surety of it, and as more clearly and fully set forth in the New Testament Dispensation. *Heb. ix. 15. and vii. 20, 22.*

XXII. What is the Difference between Mediation and Suretyship?

A. Christ's Mediation is his whole Transaction between God and us in his bringing us together; but Suretyship is his Obligation to God on our Parts wherein he becomes engaged to God on our Behalf, and is the first reconciling Effect of his treating by Mediation. *Job ix. 33. Prov. vi. 1.*

XXIII. If Christ acted as a publick Person in Redeeming, Mediating, and Suretyship; then are we not thereby Redeemers, Mediators, and Sureties?

A. It

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A. It follows not, but the contrary, for these are Office Titles, and relative Terms; tho' Christ in Execution of his Office, doth many Things on the Behalf of others, and in their Stead, yet his Office is peculiar to himself, and his Qualifications for it. Again, a publick Person acting in his Office Relation for another, doth not change his Relation into the Correlation, neither can he, *i. e.* A Surety is obliged to pay, and pays in the Person and Stead of another, his thus paying doth not make the Debtor a Surety. So in Mediation and Redemption, no more than being a Father, makes the Son a Father.

XXIV. *Wherein lies the Perfection of Christ's mediating Redemption?*

A. In that he was abundantly fitted thereunto, in Relation to God and Man in his Natures and Offices. *Heb. ii. 15, 16, 17. and vii. 25.*

XXV. *What is his Relation unto God?*

A. He is the eternal Son of God, being so yesterday, to Day, and the same for ever. *Heb. xiii. 8. Matt. i. 11. and ix. 7. Heb. i. 5. 1 John i. 7. and iv. 9. and v. 20. John i. 34. Luke i. 35. John vi. 69. and xx. 30. Acts viii. 37. and ix. 20. 1 John iii. 8. and v. 10, 13. Mark iii. 11. Rev. ii. 18.*

XXVI. *Why is mediating Redemption ascribed unto the Son?*

A. Because his Manner of subsisting and working doth herein principally appear, as Election and Creation in the Fathers. *Prov. viii. 22. Matt. iii. 17. Gal. iv. 4, 5.*

XXVII. *How was Christ fit in respect of Man?*

A. In that he took the Nature of those that he undertook to be a mediating Redeemer for. *Heb. ii. 10, 11, 17.*

XXVIII. *Would not any Nature have served to reconcile in?*

A. No

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A. No inferior Nature was valuable enough, nor any superior Nature capable of what was to be suffer'd, neither was either chargeable with Man's Sins, so as to bear them. *Phil.* ii. 7. *Heb.* ii. 14, 16. and ix. 11, 12.

XXIX. Why must he be fitted with two Natures?

A. That he might lay his Hand on both as a middle Person. *Job* ix. 33.

XXX. How is Christ fitted as to Office?

A. He is commissioned fully by his Father to the exercising his Mediator's Office, as Priest, Prophet, and King. *Matt.* xxviii. 18. *Heb.* v. 5, 6. and i. 1.



CHAP.

CHAP. XX.

*Of Christ's Fitness to redeem in respect
of his Person and Incarnation.*

ART. 2. *The Godhead and the Man-
hood were joined together in one Per-
son, never to be divided, whereof is one
Christ, very God, and very Man, &c.*

PRINCIPLE XXII.

*Christ the Son of God became Man,
by taking to himself a true Body
and a reasonable Soul, being con-
ceived by the Power of the Holy
Ghost in the Womb of the Virgin
Mary, and born of her yet without
Sin. John i. 14. Luke i. 35.
Heb. iv. 15. and ii. 14, 16. and
x. 5. Matt. xxvi. 38. Gal. iv.
4. Heb. vii. 26.*

Questions EXPLANATORY.

I. **W**HAT is to be considered in the Person of
Christ?

A. The

A. The Distinction of the Natures, and the personal Union. *John* xii. 34. *Gal.* iv. 4. *Mat.* xxii. 42, 44.

II. Which are the two Natures of Christ?

A. His God-head, and his Man-hood.

III. What is the God-head of Christ?

A. That whereby he is the Eternal Word, or Son of the Father, eternally begotten by him, the second Person in the Trinity, very God, and of one Substance with the Father.

That Christ is God proved from Scripture by the following Arguments.

1st, He is called God in Scripture, and affirmed to be so frequently. *John* i. 1. *Acts* xx. 28. *Tit.* ii. 13. *Isa.* ix. 6. *Rom.* ix. 4. 1 *John* v. 20. *Jude* 4. *Heb.* i. 8.

2^{dly}, The essential Name *J E H O V A H*, and other Names of God, are given to him. *Jer.* xxiii. 6. *Isa.* ix. 6. *Exod.* xiii. 21. and xxiii. 21.

3^{dly}, The proper Descriptions of God are given to Him. *Col.* ii. 9. *Phil.* ii. 5. *John* v. 26. *Heb.* ix. 14. *Rev.* i. 8.

4^{thly}, All the divine Properties or Attributes are given to him. 1. Omniscience. *Matt.* ix. 4. *John* ii. 24. and xxi. 17. 2. Omnipotency. *Rev.* i. 8. 3. Omnipresence. *Matt.* xxviii. ult. *John* iii. 13. 4. Eternity. *Prov.* viii. 22, &c. *John* i. 1. *Isa.* ix. 6. 1 *Tim.* vi. 15, 16. 5. Equality with God is given to him. *Phil.* ii. 6. *John* v. 23.

5^{thly}, Divine Efficiency is given to him. *John* v. 17, 18. Creation. *John* i. 1, 3. *Psal.* cii. 25, 27. *Heb.* i. 10. *Col.* i. 16. Providence. *Col.* i. 17.

6thly, He is a divine Object of Faith and Worship. *John* xiv. 1. *Acts* xx. 21. *Heb.* i. 6.

7thly, He pardons Sin. *Matt.* ix. 6. *Acts* xv. 31.

8thly, He doth such Works as none but God can do. *John* v. 21, 36. and x. 25.

IV. *In what Person of the Trinity was God incarnate?*

A. God was not incarnate in the Person of the Father, or of the Holy Ghost, but in the Person of the Son only. *John* i. 1, 14, 34. *Luke* i. 35. *John* xx. 21. *Heb.* i. 6. and iv. 14. 1 *John* v. 20. *John* xi. 27. and iii. 16, 17. 1 *John* i. 7. *Rom.* v. 10. and viii. 32. 2 *John* 3.

V. *Was the Person of Christ in actual Being before his Incarnation?*

A. The Person of Christ, the eternal Word and Son of the Father, was actually subsisting with the Father and holy Spirit, from all Eternity. *John* i. 1. *Isa.* ix. 6. *Prov.* viii. 22, 23.

VI. *How and when was Christ Man?*

A. He became Man, being made Flesh in the Fulness of Time, assuming the human Nature into his Person subsisting in the divine Nature, and became God-man in one Person. *Matt.* i. 23. *Heb.* ii. 14, 16. *Matt.* viii. 17. *Rom.* ix. 5.

VII. *What follows from hence?*

A. The double Manner of subsisting of the Person of Christ, in the divine, and in the human Nature. *Rom.* ix. 5. *John* i. 14.

VIII. *What is the Incarnation of Christ?*

A. That whereby God the Son was made Man like unto us, in all Things, Sin only, and his Manner of subsisting, being excepted. *John* i. 14. *Gal.* iv. 4. *Phil.* ii. 7, 8. *Heb.* ii. 17, and iv. 15.

Scripture Reasons proving the Incarnation of Christ, that he had a real human Nature.

1. A human Nature is ascribed to him, He is called Man, and the Son of Man. *Matt.* viii. 20. and ii. 6. and xii. 8. and xii. 40. and xvi. 13. and xvii. 9. and xxvi. 2. and ii. 10, 28. and viii. 31, 38. and ix. 9. *Luke* vi. 5. and ix. 22. and xxi. 27. *John* iii. 13, 14. and v. 27. *Acts* vii. 56. *1 Tim.* ii. 5. *Heb.* ii. 16, 17.

2. He hath the Essential Properties of a Man in Origination, Dimension, Circumscription. Conceived. *Matt.* i. 20. *Luke* ii. 21. He was born. *Isa.* ix. 6. *Matt.* i. 16. and ii. 1, 2, 4. *Luke* i. 35. and ii. 11. He had Flesh and Bones even after his Resurrection. *Luke* xxiv. 39, 40. Dimension of Stature. *Luke* ii. 52. Circumscription. *Mark* xvi. 19. *Acts* i. 11. Locomotion, as in the whole History of the Gospel. He hungered. *Matt.* iv. 2. He died. *John* xx. 30. Lived again. *Rev.* i. 18.

3. He had true human Affections, as Love, Hatred, &c. Love. *John* xiii. 23. and xi. 5, 36. *Mark* x. 21. Hatred. *Heb.* i. 9. Desire. *Luke* xxii. 15. Fear. *Mark* xiv. 33. Joy. *Luke* x. 21. *John* xi. 15. Sorrow. *Matt.* xxvi. 38. *Mark* iii. 5. and xiv. 34. *John* xi. 33, 35. *Luke* xix. 41. Commiseration. *Matt.* 9. 36. and xv. 32. *Heb.* ii. 17. and v. 2.

4. He had true human Passions of all Sorts, as Suffering, Anger, Weeping, Lamentation; he suffered greatly, *Mark* viii. 31. *Matt.* xvi. 21. and xvii. 12. *Luke* xvii. 25. He was angry. *Mark* iii. 5. Was deeply affected with Sorrow. *Ibid.* *Matt.* xxvi.

xxvi. 38. Wept. *John xi. 35. John xiii. 21.*
 5. He did true human Actions, in walking. *John i. 36. Mark i. 16. Matt. iv. 18. and xiv. 25, 26. Mark xi. 27. Talking. Matt. xxii. 15. John xiv. 30. Luke xxiv. 14, 32. John iv. 27. and ix. 37. He did see. Matt. viii. 18. and ix. 9, 22, 23, 36. and xiv. 14. Luke xiii. 12. and xxi. 1. John i. 38. and ix. 1. He heard. Mark v. 36. and ii. 17. Matt. iv. 12. and viii. 10. and ix. 12. and xiv. 13. Luke viii. 50. and xviii. 22. John xi. 4.*

6. He had a true human Body and Parts thereof. *Psal. xxii. 14, 18. and xl. 6. Heb. x. 5. Luke xxiv. 3. Mark xv. 45. Matt. xxvi. 12. and xxviii. 58, 59. John xix. 38, 40. and xx. 12. He was visible and palpable. Luke xxiv. 39, 40. John xx. 27.*

7. He had a true human reasonable Soul. *Mark ii. 8. and viii. 17. Matt. xxvi. 10. Luke ii. 40, 47, 52. Isa. ix. 3. Matt. xxvi. 38. and xxviii. 50. Luke xxiii. 46. John xii. 27. and xix. 30. Acts ii. 23, 27.*

IX. *Did the Son of God take our Nature in that stately Perfection, as it was created in at first?*

A. No, he took our Nature as it was cloathed with Infirmary since the Fall. *Matt. viii. 17. Heb. iv. 15. and v. 2. and vii. 28. Phil. ii. 7, 8. Isa. liii. 2, 3, 4.*

X. *What of ours did not Christ take when he was incarnate?*

A. He was not like us in the Corruption of Nature, nor in Manner of subsisting. *Heb. iv. 15. John iii. 13.*

XI. *Why not in respect of the Sin of our Nature?*

A. Because he had been incapable to satisfy for the Sins of others, had he had Sin in his Nature, and

and therefore he was never a Sinner but by Imputation, wherein lay the Perfection of his Priesthood.
2 Cor. v. ult. Heb. iv. 15. 1 Pet. ii. 22, 24.
Heb. ix. 7.

XII. *Why is this Exception added as to his Manner of subsisting?*

A. Because the Manhood of Christ had never any Manner of subsisting alone, separate from, or out of the Person of the Son of God, therefore his Manhood hath the Respect of a Nature only, not of a Person. Luke i. 35. Col. ii. 9. Luke ii. 21.

XIII. *What is the Distinction of the two Natures?*

A. That whereby each Nature remains in it self the same, in its own distinct Properties, without Conversion into one another, or Mixture, but are and continue perfect and entire God, and perfect and entire Man. Rom. ix. 4. Luke xxiv. 39. Phil. ii. 6, 7. Matt. xvi. 16. Col. ii. 9. Rev. i. 8, 18, 1 Tim. iii. 16. John v. 26.

XIV. *What mean you by saying the Natures in Christ are without Conversion?*

A. That the divine Nature is not humanified, nor the Human deified.

XV. *What mean you by saying the Natures are without Mixture?*

A. That the essential Properties of each Nature are not confounded with, or lost in one another, nor mixed so as to cause a third Nature to arise out of them, for Infiniteness and Finiteness, Eternity and Time, Immensity and Circumscription, cannot be turned one into another, nor mixed together. Matt. xvi. 16. and xxviii. 18, 20. 1 John v. 20. Luke ii. 40, 52. John viii. 58. Rom. ix. 5.

XVI. *What is the personal Union of these two Natures in Christ?*

A. It is that whereby the eternal Person of the Son of God hath taken and knit the human Nature

to

to itself, to subsist inseparably therein. *Col.* ii. 9. *John* i. 14. *1 Tim.* iii. 16. *1 Cor.* viii. 6. *Heb.* ii. 16.

XVII. *What do you call this mysterious Union?*

A. Hypostatick, which is as much as personal, it signifying the uniting of God to Man, in a divine Subsistence or Person. *1 John* i. 2, 3. *1 Tim.* iii. 16. *John* i. 14.

XVIII. *How can this Union be evinced to our Reason?*

A. It cannot be, it is enough that we have Ground to believe that it is so, the Union of three Persons in one divine Essence, of two Natures in one divine Person, and of Christ and his Church in one Body; are the three great Mysterious Depths not to be attempted by our shallow Reason, seeing it cannot reach lower Unions, viz. of Soul and Body, &c.

XIX. *What is especially to be considered, in this Union?*

A. The Co-operation of all the three Persons, and the Termination of it, on the second Person only.

XX. *What is the Co-operation of the three Persons?*

A. 1. The Father ordains and prepares. *Col.* i. 19. *Heb.* x. 5. 2. The Son accepts and assumes. *John* xvii. 18, 19. *Heb.* ii. 16. 3. The Holy Ghost consummates, and compleats. *Matt.* i. 18, 19. *Luke* i. 35.

XXI. *What necessarily follows from this kind of Union?*

A. The human Nature being immediately joined and knit to the Word, is immediately joined to the Deity in the Word, whereby there is God and Man, in one Person for ever. *Acts* xx. 28. *Col.* ii. 9. *Luke* i. 35. *Rom.* ix. 4.

XXII. *What was the Manner of the Son of God's investing with our Nature?*

A. Christ

A. Christ the Son of God took Man's Nature in the Womb of the Virgin *Mary*, conceived therein by the Power of the Holy Ghost, so that the two whole Natures were instantaneously joined together in one Person, never to be divided, whereof is one Christ, very God and very Man. *John* i. 14. *Luke* i. 35. *Heb.* ii. 16. *Gal.* iv. 4. *Heb.* x. 5. *Rom.* ix. 5.

XXIII. *What Perfection accreus to the Perfection of the Son by assuming the human Nature?*

A. Mediational only, the Son was perfectly God, and subsisting in himself from all Eternity, without Dependance on the human Nature; neither is it bettered by it as such, nor doth any third Person arise from the said Union. *Heb.* ii. 9, 10. and v. 8, 9. *Heb.* xiii. 8. *Prov.* viii. 22. *Phil.* ii. 6, 7.

XXIV. *How doth it appear that a third Person ariseth not from the said Union?*

A. In that the human Nature hath its whole Subsistence in the Word, and not in itself, but is settled and staied, as the Branch grafted into another Tree, set in the Unity of the 'Tree, and pertains to it, and loseth the Relation of being a Tree by itself, nor bears Fruit distinctly by itself: So is the Royal Branch of Christ's Humanity. *Jer.* xxiii. 5, 6. *Isa.* iv. 2. *Zech.* iii. 8. and vi. 12.

A. *Is nothing added by this Union to the human Nature?*

XXV. Though nothing be added to the divine Nature thereby, but a Relation, yet it makes a real as well as relative Change in the human Nature, both in its transcendent Manner of Subsistence, and in its Elevation therein above the Rank and Order of all created Beings in respect of the said Union. *Heb.* i. 5, 6. and ii. 7, 8, 9.

XXVI.

XXVI. *What necessarily follows upon Hypostatic Union?*

A. Hypostatic or personal Communion in Communication of Properties.

XXVII. *How is this Communion founded?*

A. Transcendently, as the Communion of the divine Persons is founded in the Unity of Essence, so this hypostatic Communion is founded in the Unity of the Person of Christ. *John xvii. 21, 23.*

XXVIII. *What are the Properties thus communicated?*

A. They are the Properties of the Mediator God-man, Theandrick or divinely human, whereby each Nature co-operates to the same Thing, according to its distinct Being, Order and Manner of working. *Acts xx. 28. 1 Tim. ii. 5, 6. John xii. 49. Heb. ix. 15. and ii. 16, 17.*

XXIX. *What is the Communication of Properties?*

A. It is that whereby any Property or Action of either Nature is ascribed to the Person of Christ as truly belonging thereto; and in that just Attribution, the Properties of one Nature are given to another, and of the Person to each Nature. *Matt. ix. 6. Mark i. 24. and ii. 10. Matt. xvi. 27. Luke v. 24. John iii. 13. Acts xx. 28. Luke i. 35. John i. 34, 49. Heb. iv. 14. Rom. ix. 5. 1 Tim. iii. 16. 1 Tim. ii. 5.*

XXX. *What follows from hence?*

A. That this Communication is not by Transfusion of human Properties into the Divine, nor of Divine into the Human, nor are they passed over from one to another, by Derivation or Commutation, nor is it merely verbal; but it's such a Communion as is by Concourse to the same Properties in, and Operations wrought distinctly by the two Natures, but in and by one Person.

XXXI. *What follows from hence further?*

A. That

A. That in Christ are two distinct Understandings and Wills, divine and human, but not contrary one to the other. *Mark.* xiii. 32. *Matt.* xxvi. 39. *John* v. 30.

XXXII. *Why must Christ be God and Man in one Person?*

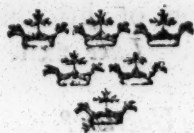
A. In respect of the great Business he had to transact as Mediator between God and Man. *Matt.* i. 23. *1 Tim.* ii. 5, 6. *Heb.* i. 1. and ii. 16, 17.

XXXIII. *Why in respect of his Business with God?*

A. That he might be able and fit to appear before God in our Nature, and make full Satisfaction and Intercession for us. *John* xvii. 19. *Heb.* ii. 14, 17. and iv. 14. and vii. 1, 5. and x. 4, 15, 16. *Job* ix. 32, 33, 34. *Heb.* vii. 24, 25, 28.

XXXIV. *Why must he be God Man in respect of his Business with Men?*

A. That he might be a second Adam, fill our Nature and suffer in it, and have a free Converse and fellow Feeling with us. *Rom.* v. 15. *1 Cor.* xv. 21, 49. *John* v. 26, 27. *John* i. 18. *Acts* iii. 22. *Luke* xxiv. 15, 32, 45. *Deut.* v. 24. *Heb.* iv. 15.



C H A P. XXI.

Of Christ's Unction and Offices.

PRINCIPLE XXIII.

Christ as our Redeemer executes the Offices both of a Prophet, Priest, and King, both in the Estate of his Humiliation and Exaltation. Heb. iv. 15. and vii. 16. Acts iii. 21, 22. Heb. xii. 25.

Questions EXPLANATORY.

I. **W**E have heard of Christ's fitness to redeem in respect of his Natures, what is his fitness to redeem in respect of his Offices?

A. That whereby he was anointed of God to all those particular Offices he was appointed unto by the Father.

II. *What was his Appointment by the Father?*

A. His Preordination whereby the End and Manner of the Execution of his Office was fore-determined in all Things. *Luke xxii. 22. Acts iv. 28. 1 Pet. i. 20.*

III. *What was his Unction?*

A. It was that whereby he was furnished and solemnly invested.

IV. *What was his Furnishment?*

A. It consisted in his Call and Qualifications.

V. *What was his Call?*

A. It

A. It was the Invitation and Command of his Father to the undertaking his mediatorial Office.

Isa. lxix. 1, 6, 8. *John* vi. 38, 39. *Heb.* v. 4, 5, 8. *John* x. 18. and xii. 49. and xx. 21. *John* iv. 14. *Heb.* x. 7.

VI. *How was he furnished by way of Qualification?*

A. It was the Holy Ghost given without Measure, bestowed on, and dwelling in his human Nature, whereby all Fulness dwelt in him. *John* i. 14. and iii. 34. and xvii. 19. *Isa.* xi. 2. and lxi. 1. *Luke* iv. 18, 19. *Psal.* xlv. 7. *Heb.* i. 9. *Acts* x. 38. and iv. 27. *Psal.* ii. 2. and xxviii. 8. and cxxxii. 17. and lxxxiv. 9. and lxxxix. 38, 51.

VII. *What was his solemn Investment?*

A. His Commission and Installment.

VIII. *What was Christ's Commission?*

A. That whereby all mediatorial Power was committed unto him by his Father, with a Promise of his Prosperity therein confirmed by Oath. *Isa.* xlii. 1, 8. and liii. 10. *Heb.* vii. 20, 21. *Psal.* cx. 1. *John* xvii. 2. 19. *John* v. 19, 22. *Matt.* xxviii. 18.

IX. *What was his solemn and publick Installment?*

A. It was in, and at his Baptism, when, by an audible Voice, and visible Appearance, the Father and Holy Ghost bore so eminent a Witness to him, whereby he was solemnly set apart to, and undertook his Mediator's Office. *Matt.* iii. 16, 17. *Luke* iv. 22. *John* i. 32, 33.

X. *As to what Nature was it that Christ was anointed?*

A. The Person of Christ was anointed with the Holy Ghost in his human Nature, which also was the immediate Subject of the Gifts and Qualifications received. *Isa.* xi. 2. *John* iii. 34. and i. 14. and xvii. 19. *Isa.* lxi. 1.

XI. *What is an Office?*

A. It

A. It is a Function with Charge and Trust that any one is chosen to and enstated in for a Time, or Life, from which he hath his Denomination. *Gen.* xli. 13. *Exod.* i. 16. *Numb.* iv. 16. *1 Chron.* vi. 32. and ix. 22, 26, 31. *Neb.* xiii. 13. *Rom.* xi. 13. *1 Tim.* iii. 1. *Heb.* vii. 5.

XII. What was the Office of Christ?

A. That whereby he undertook and was enstated in the Charge and Business of saving the Elect in that Way and Manner which was appointed by his Father.

XIII. How is Christ called by distinct Office Names?

A. His Office Appellations, refer either to his whole undertaking for the Good of his Church, and are more general, or to the more distinct Parts of that Undertaking, and are called his particular Offices.

XIV. Which are the more general referring to his whole Undertaking?

A. The general Names and Title of Offices put upon Christ, are many, these especially, Redeemer, Saviour, Mediator, and Surety. *Job* xix. 25. *Ija.* lix. 20. *Heb.* ix. 12. *Eph.* i. 7. *Rev.* v. 9. *John* iv. 42. *Luke* ii. 11. *1 Tim.* i. 1. and ii. 3. *Tit.* i. 3. and ii. 10, 13. *2 Pet.* i. 11. and ii. 20. *1 John* iv. 14. *1 Tim.* ii. 5. *Heb.* viii. 6. and ix. 15. and xii. 24. *Heb.* vii. 22.

XV. What are the particular Offices whereby Christ executes the great and general Office of a Mediator and Redeemer?

A. They are his Priestly, Prophetick, and Kingly Offices. *Psal.* cx. 1. *Deut.* xviii. 15. *Acts* iii. 22. *Acts* vii. 37. *Heb.* i. 8.

XVI. Why was Christ invested with all these Offices?

A. Because thereby he was enabled to save to the uttermost, and therein answered all the Types and Prophecies of old concerning him. *Heb.* vii. 25.

1 Pet.

1 Pet. i. 10, 11. Zech. iii. 3, 4, 5. Heb. ii. 17.
and v. 1. and viii. 1, 3. Deut. xviii. 15, 18.
Acts iii. 22. and vii. 37. Heb. vii. 1, 2, 3. John
xii. 15. Luke i. xxxii. 33. Dan. vii. 14. Mich.
iv. 7.

XVII. *What is the Necessity of these Offices in respect
of us?*

A. Because we are Sinners and Enemies to God,
he must be a Priest to make Peace and reconcile;
we are blind and ignorant, therefore he must be a
Prophet to enlighten and teach us; we are Rebels
against God, and therefore he must be King to
subdue us to himself, and conquer all his and our
Enemies. Rom. iii. 17. and viii. 7. Eph. ii. 14,
15. John xiv. 6. Psal. cx. 3. Luke i. 77, 78,
79. 2 Tim. ix. 10. Heb. v. 2.



C H A P. XXII.

Of Christ's Execution of the Office of a Prophet.

PRINCIPLE XXII.

Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation. John i. 18. Pet. i. 10, 11, 12. John xv. 15. and xx. 31.

QUESTIONS Explanatory.

I. **W**HAT was the Office of a Prophet?

A. It was where any one from the Inspiration of the Almighty was impowered and enabled to declare his Mind and Will. *Job xxxii. 8. Deut. xviii. 20, 21, 22. Jer. xiv. 14. and xxix. 9. Dan. ix. 2. 2 Pet. i. 20, 21. 1 Pet. i. 10.*

II. *What is the prophetick Office of Christ?*

A. It is that whereby he being anointed in an extraordinary Manner with the Holy Ghost, and Power beyond all Prophets whatever, doth reveal the whole Mind and Will of God for the Salvation and Edification of his Church, therefore is intituled the Prophet and Teacher sent from God, Apostle of our Profession, Angel of God's Presence, &c. *Deut. xviii. 15. Acts iii. 22. and vii. 37. Heb. i. 1. Luke iv. 18. and vii. 16. and xxiv. 32, 35. Heb. iii. 1. Isa. lxiii. 9.*

III. *How*

of the Office of a Prophet. 159

III. *How doth Christ reveal to us the Mind and Will of God?*

A. By his Word and Spirit.

IV. *What is Christ's Word of Revelation?*

A. The whole sure Word of Prophecy contained in Scripture, whether Law or Gospel. *2 Tim.* iii. 16. *2 Pet.* i. 19, 20.

V. *Was the Doctrine delivered by Prophets of the Old Testament, the Revelation of Christ?*

A. Christ was the great Prophet in the Old Testament, though he spake not so immediately and plainly, as in the Days of the New. *Heb.* i. 1. *Eph.* ii. 5. *Gal.* iii. 19.

VI. *What prophetick Ministry was more peculiarly ascribed to Christ?*

A. The Ministry of the Gospel of the New Testament. *John* i. 17. *Mark* i. 1, 15. and viii. 35. and xiii. 10. *Rom.* i. 1, 9, 16. and xv. 16, 29. *1 Cor.* iv. 15. and ix. 18. *Eph.* i. 13. *Col.* i. 5. *1 Thes.* i. 5. *2 Thes.* ii. 14. *Luke* iv. 18. *Mark* xvi. 15. *Gal.* iii. 8. *1 Thes.* ii. 9. *Rev.* xiv. 6.

VII. *What is the Gospel?*

A. It is the glad Tidings of Life and Salvation to lost Sinners, called the Ministration of the Spirit, being the Revelation of the Grace of the Covenant of Promise. *Rem.* x. 15. *Luke* i. 19. and viii. 1. *Isa.* lii. 7. *Acts* xiii. 32, 33. *2 Cor.* iii. 6, 8. *Luke* iv. 18, 19. *Isa.* lxi. 1. *Heb.* viii. 10, 11. and x. 16, 17.

VIII. *How doth Christ reveal by his Spirit?*

A. In an extraordinary and ordinary Way.

IX. *What was his Revelation in an extraordinary Way?*

A. It was that whereby Christ coming out of the Bosom of the Father, he came and revealed him, inspired his Angels, Prophets and Apostles, at several Times, and by divers Ways that thereby his Churches

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Churches might be acquainted with the divine Will. *John* i. 18. *Acts* vii. 38. *Gal.* iii. 17. *1 Pet.* i. 11. and iii. 19.

X. *How doth he exercise this Office in ordinary Revelation by his Spirit?*

A. In sending his Spirit to accompany the Word of God, and thereby revealing in an usual and effectual Manner the deep Things of God. *Ezek.* xxxvi. 26, 27. *1 Cor.* ii. 10, 11, 13. *Eph.* v. 14. *John* viii. 12. *2 Tim.* i. 10. *2 Cor.* iv. 6. *Eph.* iv. 21, 22. *Rev.* i. 1, 2.

XI. *How doth the Execution of this Office depend upon his Natures?*

A. He ought to be God, that he might be intimately acquainted with his Father's Will, and infallibly make it known to us; he must be Man, that he might converse with us in a familiar Way that we can bear. *Heb.* i. 18. and iii. 13. *Heb.* i. 1. *Rev.* ii. 1, 2, 3.

XII. *How is Christ said to be a Prophet like to Moses?*

A. In that *Moses* as his Type was a mediatorial Prophet between God and the People, had Conversation with God face to face, and was King and Priest, as well as Prophet. *Deut.* xviii. 16, 17, 18. *Gal.* iii. 19. *Numb.* xiv. 20. *Deut.* xxxiii. 3, 4, 5. *Heb.* ix. 19, 20.

CHAP. XXIII.

Of the Priestly Office of CHRIST.

ART. 15. *Christ came to be a Lamb without Spot, who by Sacrifice of himself, once made, should take away the Sins of the World, and Sin (as St. John saith, was not in him.)*

ART. 31. *The Offering of Christ once made is that perfect Redemption, Propitiation, and Satisfaction, for all the Sins of the whole World, both original and actual, and there is none other Satisfaction for Sin, but that alone.*

PRINCIPLE XXV.

Christ executes the Office of a Priest by his offering himself a Sacrifice to satisfy divine Justice, and reconcile us to God, and to make continual Intercession for us. Heb. ix. 14, 28. and ii. 17. and vii. 24, 25.

QUESTIONS Explanatory.

I. **W** Herein consisted the High Priest's Office, of old especially?

A. In making Attonement for Sin by Sacrifice, and in entering into the Holy of Holies, with Blood once a Year. *Lev.* vii. 7. and xvi. 10, 17. and xvii. 11. *Exod.* xxx. 10. *Lev.* ix. 7. and xvi. 27, 33, 34.

II. *What is Attonement?*

A. It is the appeasing of an offended Deity, whereby it receives Satisfaction for Sin, and the offended God and the offending Creature come to be reconciled, and it's done by Way of Sacrifice and Intercession. *Lev.* i. 4. *Numb.* xvi. 46, 47. *Exod.* xxx. 10. *Lev.* xvi. 10. *Numb.* vi. 11. and xxviii. 22.

III. *What was essential to Attonement?*

A. The Blood of the Sacrifice, and the Mercy Seat. *Lev.* xvii. 11. and xvi. 14.

IV. *What was the Mercy Seat?*

A. It was the golden Cover of the Ark of the Testimony, containing the two Tables of Law given on Mount Sinai, which Ark was placed within the Vail, and over the Mercy Seat was the two Cherubims of Glory. *Exod.* xl. 19, 20. *Heb.* ix. 4, 5. *Exod.* xxv. 16, 17, 18, 19. *Deut.* x. 3, 4.

V. *What were the great Essentials of an attoning Sacrifice?*

A. The charging it with the Sin of the Sinner, the bleeding the Beast to Death, and the pouring out and sprinkling of its Blood. *Lev.* i. 4. *Exod.* xxix. 10. *Lev.* xvii. 11. and viii. 15. and xvi. 14. *Heb.* ix. 19, 22.

VI. *How was Attonement made by Blood?*

A. The

A. The Attonement was after all other precedent Ceremonies, consummated by sprinkling the Blood. *Exod. xxiv. 6, 7, 8. Heb. xii. 24.*

VII. How was the Blood of Attonement sprinkled?

A. It was sprinkled towards, or upon the Mercy Seat or Propitiatory, and it was sprinkled on the People, and on the Book, and all the Vessels of Ministry in the Sanctuary. *Exod. xxi. 21. and xxiv. 6. and xxix. 16, 20. Lev. xvi. 14, 15. Heb. ix. 7, 19, 20, 21, 22, &c.*

VIII. What was the ordinary sprinkling?

A. That which was of the ordinary Sacrifices before the Vail in the Holy Place. *Lev. iv. 6, 17. Heb. ix. 6.*

IX. What was the extraordinary sprinkling?

A. That which was made by the high Priest once a Year, within the Vail upon the Mercy Seat, which was the great Propitiation, or Attonement, when he made Intercession for the People. *Lev. xvi. 14, 15, 16. Heb. ix. 12, 24.*

X. What was the Signification of sprinkling towards and upon the Mercy Seat?

A. It was sprinkled in a Cloud of Incense, and it signified the Acceptation of the Blood as a Ransom, by Attonement for the Sinner with sweet Savour. *Matt. xx. 28. Lev. xvii. 11. Heb. ix. 22. Eph. v. 2.*

XI. What did sprinkling the People, Book, and Vessels, signify or import?

A. The purging of Sin, Imputation of the Righteousness of the Sacrifice thus accepted, the Application of it to the purifying of the Conscience and all Duties, and Ratification of the Covenant between God and his People. *Heb. i. 3. and ix. 19, 20, 21, 22, 23. Exod. xxiv. 8. Heb. x. 2, 3. Rev. i. 5. 1 Pet. i. 2.*

XII. *Was all this enough to atone so for Sin, as to finish and make an End of it?*

A. No, not without the Attonement made by the scape Goat, shewing that without the Sacrifice that bears Sin, and also lives as well as dies, he cannot atone for Sin, so as to take away Sin and deliver the Sinner perfectly. *Lev. xvi. 21, 22. Dan. ix. 24. 1 John iii. 5. John i. 29.*

XIII. *What did the whole of all those Performances amount to at last?*

A. An Attonement or Propitiation for Sin to God being made on the Mercy Seat, and the People being brought to him by sprinkling of Blood, God is in Christ reconciled to a Sinner. *2 Cor. v. 15, 17. 1 Pet. iii. 18. Rom. iii. 25. 1 John ii. 2. and iv. 10.*

XIV. *Of what Use was the Ark, Priests, and Sacrifices of old?*

A. Of great Use to their Faith as a Gospel, being lively Types, Figures, and Shadows of the true Ark propitiatory, High Priest, and Sacrifice. *Heb. x. 1. and ix. 8, 9, 10.*

XV. *What is the Priesthood of Christ?*

A. It was that whereby he made Attonement, and became a proper Propitiation for Sin, having obtained eternal Redemption, carrying in him all Things that was signified by the Shadow and Types of old, and infinitely more than they could. *Heb. viii. 1, 2, 5, 6. and ix. 12. Col. i. 20, 21. 2 Cor. v. 14, 15. Rom. v. 10. Heb. ii. 17. and v. 1, 9.*

XVI. *Of what Order was Christ's Priesthood?*

A. Christ was a Priest after the Order of Melchizedek. *Psal. cx. Heb. vii.*

XVII. *What is the Meaning of that?*

A. That he was of the regal Order, and that he should continue, notwithstanding his Death, after the

the Power of an endless Life. *Heb. vii. 2, 3*
14, 16.

XVIII. *Wherein did this Order excell Aaron's?*

A. In that our Lord had a higher Descent than the Priests of old, of the Tribe and Race of Kings. The Priests of old were under him; there was no Perfection in that Priesthood, but there was in Christ's; they were many, He one; they continued not; He a Priest for ever; they had Sin of their own to offer for; He had none. *Heb. vii. 9, 10, 11, 12, 23, 24, 25, 26, 27.*

XIX. *What further doth he excell in?*

A. He is the Surety of a better Testament of the true Tabernacle, hath obtained a more excellent Ministry, and is made with an Oath. *Heb. viii. 2, 6. and vii. 21. Heb. vii. 28.*

XX. *What Blood did the Priests of old make Attainment by?*

A. The Blood of Bulls, Rams, Goats, &c. which were but only Shadows and carnal Ordinances, came infinitely short of reaching that End of making the Comers thereunto perfect as pertaining to Conscience. *Heb. ix. 9, 10. and x. 1, 2.*

XXI. *What was that which Christ our high Priest offered?*

A. He gave himself once for us, a Sacrifice of sweet smelling Savour unto God. *Rom. v. 11. Tit. ii. 14. Eph. v. 2. 1 Cor. xv. 7. 1 Pet. iii. 18. Eph. ii. 16.*

XXII. *In which Nature did Christ become a Sacrifice?*

A. He being not capable of suffering in his divine Nature, he gave himself in his human Nature, Body and Soul, to be a Sacrifice for Sin. *1 Pet. ii. 24. Col. i. 20, 22. Isa. liii. 10. Matt. xx. 28. Heb. xii. 24.*

XXIII. *What*

XXIII. *What was the Altar whereon he offered himself?*

A. His divine Nature was as it were so, sustaining the human Nature, and sanctifying the Gift, whereby his Satisfaction given, being of such a Person, was of infinite Worth and Value. *John xvii. 19. Matt. xxiii. 19. Heb. ix. 14. and xiii. 10, 12, 15.*

XXIV. *How doth it appear that it was needful he should be Godman, in Order to his Priestly Office?*

A. It was needful he should be Man, that he might have something to offer which is most proper thereto; and that he should be God, that what he offered should be of sufficient Price. *Heb. viii. 3. Acts xx. 28.*

XXV. *How doth Christ work out Redemption and Salvation in his Priestly Office?*

A. By performing therein the principal Part of the Condition of the Covenant, by offering himself a Sacrifice, and making Intercession. *Matt. xx. 28, John xvii. 19, 20. Heb. vii. 24, 25, 26.*

XXVI. *How was Satisfaction made by him?*

A. By performing that perfect Obedience in the Way of doing, and suffering under the Law on our Behalf and Stead, so far as was necessary for our Discharge. *Gal. iv. 4, 5. 1 Cor. xv. 47, 48, 49. Phil. ii. 5, 6, 7. 1 Tim. ii. 5, 6. Job xxxiii. 24. Deut. xii. 32. and xxvii. 26. Rom. vi. 23. Matt. v. 17. Gal. iii. 13. 2 Cor. v. 21.*

XXVII. *Why must obeying by Way of doing, as well as suffering, concur to the making Satisfaction?*

A. Because positive Obedience is the main End of the Law as to us primarily intended, and mainly designed by it. *Deut. xii. 32. and xxvii. 26. Rom. v. 18, 19. Heb. v. 8, 9.*

XXVIII. *How did Christ satisfy the Law for us in active Obedience?*

A. In

A. In being altogether innocent and spotless, and in performing the Will of the Father by doing whatever the Law required to answer the Preceptive or any sanction Part of it. *Psal.* xl. 8. *John* iv. 34. and v. 30. *Heb.* x. 7. and vii. 27. *Phil.* ii. 7, 8.

XXIX. *How did Christ satisfy in a Way of suffering?*

A. By his passive satisfying Obedience, (so called) which lay in his being made Sin and Curse for us. *2 Cor.* v. 21. *Gal.* iii. 13.

XXX. *How was he made Sin for us?*

A. He, upon the Call of the Father, voluntarily offering himself, was judicially charged with our Sins, and numbered with Transgressors; whereby our Fault became his by Imputation, even as the High Priests and Sacrifices of old, bare the Sins of the People in the Type. *2 Cor.* v. 21. *1 Pet.* ii. 24. *Heb.* ix. 28. *Isa.* liii. 12. *Exod.* xxviii. 38, 43. *Lev.* x. 17. and iv. 15. and xvi. 22.

XXXI. *What is Imputation of Sin?*

A. It is a judicial Act whereby Sin is charged on the Committer of it, as found guilty upon Trial, or being so, is transacted to another in his Stead. In the first Sense. See *Lev.* xvii. 4. *1 Sam.* xxii. 15. *Lev.* vii. 18. *2 Sam.* xix. 19. *Rom.* v. 13. In the second Sense. See *Psal.* xxxii. 2. *2 Cor.* v. 19. *Rom.* iv. 8. *Heb.* ix. 28.

XXXII. *What do you call such an one who comes under the judicial Charge of another Fault?*

A. He taking the Debt upon him, and set down Paymaster in another's Room, is called a Surety, and such is Christ, a Mediator by Way of Suretyship upon this Account. *Job* xvii. 3. *Gen.* xliii. 9. *Prov.* vi. 1. and xx. 16. *Heb.* vii. 22. *Philem.* 18.

XXXIII. *How was the transacting of our Sin to Christ by Imputation, typified by the Sacrifices of old?*

A. In

A. In that those Sacrifices were made attoning, by the Act of charging Sin judicially upon them. *Lev.* iii. 2. and iv. 4. and xvi. 21. and xxiv. 14. *2 Cor.* v. 21. *John* i. 29, 36. *1 John* iii. 6.

XXXIV. *How did Christ our mediatorial Surety make Payment?*

A. By coming under the Sentence and Execution in his own Person, taking the whole Condemnation and Curse of the Law in that Way and Manner that he was capable of, and the Law required. *Gal.* iii. 13. and iv. 4, 5. *Rom.* vi. ult. *Phil.* ii. 7, 8, 9. *Rom.* viii. 33, 34.

XXXV. *Upon what Ground is it that Christ's Payment becomes available for us?*

A. In that he obeyed and suffered as a publick Person, a Prince of Peace, a second *Adam*, in our Room and Stead, and there became a Law-change of Persons and Conditions, between him and us, upon this very Account. *2 Cor.* v. ult. *Matt.* xx. 28. *1 Pet.* i. 18. and iii. 18. *Heb.* ix. 13, 14, 15. and x. 22. *Eph.* v. 2. *1 Cor.* xv. 22. *Heb.* vii. 22.

XXXVI. *Doth not transacting Sin thus on Christ make him a Sinner by Transfusion?*

A. The Transaction of another's Sin speaks the contrary; he is still said to bear our Sins and not his own, which Transaction is common in all Acts of Suretyship, where the Surety is not looked upon by the Law or any other as the Contracter of the Debt, but only one that becomes Debtor for and instead of the Principal. *1 Pet.* ii. 22, 24. *Heb.* vii. 26, 27. *2 Cor.* v. 21.

XXXVII. *What other Instance can be given of bearing the Sins of others by Imputation?*

A. The Posterity of *Adam* do all bear his Sin by Imputation or judicial Charge. *Rom.* v. 12, &c. *Exod.* xx. 3.

XXXVIII.

XXXVIII. *Could not Christ have made Payment without this bearing Sin by Imputation?*

A. No, for then his Suffering had been arbitrary Proceeding, and unjust, the Law no where condemning or punishing any one who in all Law-sense is an innocent Person. *Gen. xviii. 25.*

XXXIX. *How did Christ bear Punishment?*

A. Not by Imputation, but really, our Sins were born by him only by Imputation, that he might suffer really, and the Righteousness thereof be imputed to us. He paid our Debt, but with his own Money. *1 Pet. i. 19. Tit. ii. 12. Col. ii. 14.*

XL. *What Benefit have we by his Payment of our individual Debt with his own Money?*

A. The Debt-book is crossed, Reconciliation is made, and he is our Peace. *1 Pet. iii. 18. 2 Cor. v. 18. Rom. v. 10. Col. ii. 14. Eph. ii. 14, 15.*

XLI. *What other Effect is there of Christ's mediatorial Satisfaction?*

A. Our Fruition of God in the State of Grace and Glory, which Christ hath merited and procured for us. *Rom. viii. 32, 35.*

XLII. *How doth Christ make Attonement further for us as our High Priest?*

A. By entering once with his own Blood within the Vail, and there making Intercession for us. *Heb. ix. 12. Rom. viii. 34. Isa. liiii. 12. Heb. vii. 25. Lev. xvi. 15, 16.*

CHAP. XXIV.

Of the Kingly Office of CHRIST.

PRINCIPLE XXVI.

Christ executeth the Office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies. Acts xv. 14, 15, 16. Isa. xxxii. 17. and ii. 3. 1 Cor. xv. 25. Psal. cx. 3. and ii. 6.

Questions EXPLANATORY.

I. **W**HAT is a King?

A. A King is a supream politick Ruler and Governor, executing his Power according to Justice and Right. 1 Sam. xii. 12, 13, 14. 2 Sam. xxiii. 3. Prov. iv. 14. and xx. 8.

II. *What is the Kingdom of Christ?*

A. The Kingdom of Christ is to be considered as it belongs to him by Right of Creation, or by Right of Redemption.

III. *How are we to understand the Kingdom of Christ by Right of Creation?*

A. It is his Dominion, as God Creator over Angels and Men, wherein he hath a sovereign Despotick Power by Right of Creation, and is King of Kings and Lord of Lords. Col. i. 16. Psal. xciii.

1, 2. and xcvi. 1, 2. and ciii. 19. and cxlv. 11,
12. Dan. iv. 2, 3. and vi. 26. Prov. viii. 15.
1 Tim. vi. 15.

IV. *What is the Kingdom which Christ hath by Right of Redemption?*

A. That which he hath as God-man, whereunto he is anointed of God, and having all Power committed unto him, is made Head over all Things to his Church. Luke i. 33. Psal. ii. 6. and lxxxix. 20, 27. and xlv. 5, 6, 7. Isa. xxxii. 1. and ix. 7. and xi. 4, 5. Matt. xxviii. 18. Dan. ii. 44. and vii. 14, 27. Eph. i. 21, 22.

V. *How is this Kingdom of Christ to be considered?*

A. It comes under a Twofold Consideration, according to his more general or special Relation that he hath over those that are under his Dominion.

VI. *What is that general Relation which he hath?*

A. That whereby he hath a providential Administration of Rule and Dominion over Angels and Men, good and bad, and is constituted Judge of all at the last Day. Dan. vii. 14. Matt. xxviii. 18. John v. 22. Heb. i. 6, 7, 8, 9, 13. Heb. xii. 23. Acts xvii. 31.

VII. *By what Right hath he this providential and universal Dominion?*

A. Both by Right of Creation as God over all, and as God-man by Right of Commission, and by Way of Reward. Col. i. 16. Acts xvii. 31. Rev. v. 9, 11, 12, 13. Phil. ii. 9, 10. 1 Pet. iii. 22. 2 Tim. iv. 1.

VIII. *What is that Kingdom to which he hath a special and peculiar regal Relation, in the Exercise of his mediating or redeeming Office?*

A. It is his Church which he purchased with his Blood, wherein he dispenseth and administers all

Things with Power and Authority, which concerns the Salvation of the Elect, according to the Promise of the Father. *Eph.* iii. 15. *Heb.* iii. 6. *1 Thes.* ii. 12. *2 Tim.* iv. 18. *Psal.* cxlv. 11, 13. and cii. 21, 22. *Luke* i. 33. *Isa.* ix. 6. *Psal.* cx. 10. *Heb.* ix. 1, 21.

IX. *What are the Properties of Christ's universal providential Government given him by Way of Reward?*

A. They are external and internal.

X. *What are the external?*

A. The visible Administration of Judgment and Righteousness, which is given him in Providence, in respect of all Ages, Kinds of Men and Angels, and over-ruling the worst of Creatures and their Actions, to his own Glory and the Good of his Church; yea, all Kings, Rule and Dominion, till he hath put them down at last. *1 Cor.* xv. 24, 25. *Matt.* xxii. 44. *Isa.* ix. 6, 7. *Dan.* vii. 14. *Rev.* iv. and v. and xvii. 14. *Eph.* i. 22. *Psal.* ciii. 19. and cxlv. 13. *Dan.* ii. 44. *Isa.* xxxvii. 16, 20. *Rev.* i. 5. *John* xvii. 2.

XI. *What is his universal internal Dominion and Rule?*

A. That whereby he sits Judge of Hearts, and in the Consciences of Men, and dispenseth Life and Death, temporal and eternal. *John* v. 22, 27. *Heb.* iv. 13. *Luke* xii. 5.

XII. *How doth Christ erect and set up his spiritual Kingdom in the World?*

A. He executes his kingly Power in the Ministry of the Grace of the Gospel, whereby he conquers and subdues Hearts in the powerful working of his Word and Spirit therein, according to the Tenure of the Covenant of Grace. *Psal.* cx. iii. 3. and lxxviii. 18. and xlv. 2, 3, 4. *Rev.* vi. 2.

Rom. ix.

Rom. ix. 26. *Hos.* i. 10. *Jer.* xxxi. 33. and xxxiii. 8, 10, 14, 15. *Luke* ix. 2, 60. and xvi. 16.

XIII: *What is the Necessity of both the Natures of Christ to the Execution of this Office?*

A. It is necessary he should be God, that he might reign in the Hearts of Men, and that he should be Man, that he might in our Nature have a mediatorial Kingdom by Commission from the Father, and exercise his kingly Office, in his Humiliation and Exaltation. *Col.* ii. 15. *Luke* xvii. 21. *John* ii. 25. *Heb.* iv. 13. *Rev.* i. 18. *Acts* xvii. 31.



CHAP. XXV.

Of CHRIST'S Humiliation.

ART. 2. *The Son, the Word of the Father, took Man's Nature in the Womb of the blessed Virgin of her Substance, truly suffered, was crucified, dead and buried, to reconcile his Father unto us, and to be a Sacrifice not only for original Guilt, but also for actual Sins of Men.*

PRINCIPLE XXVII.

Christ's Humiliation consisted in his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross in being buried, and continuing under the Power of Death for a Time. Luke ii. 7. Gal. iv. 4. Heb. xii. 2, 3. Isa. liii. 2, 3, 4, 5, &c. Luke iv. 4. Matt.

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Matt. xxvii. 46. Phil. ii. 8. I
Cor. xv. 4. Matt. xii. 40. Acts
ii. 24, 25, 26, &c.

QUESTIONS Explanatory.

I. **W**HAT are the Parts of Christ's Redemption?

A. His Humiliation and Exaltation. 1 Pet. i.

11. Rom. iv. 25.

II. *What was Christ's Humiliation?*

A. His Abasement, and being made low in our Nature by Meanness of Condition and all Sufferings. Phil. ii. 6, 7, 8. Psal. xxii. 14, 15, 16, 17.

III. *Was Christ's Incarnation and taking Flesh his Humiliation?*

A. Incarnation was by his divine Power, and by taking Flesh he became fit to redeem and to be humbled, but the Person of Christ was not capable of Humiliation, till it had assumed a Creature's Nature. John iii. 13. John i. 14. and xvii. 19. Phil. ii. 6, 7, 8.

IV. *How can we say then the Son of God was humbled?*

A. Because the Son of God being incarnate, Humiliation is ascribed to the Person of Christ, and not to his Nature; his Person was humbled in the human Nature. Acts xx. 28.

V. *Wherein lay his Humiliation?*

A. Upon his Incarnation it lay in his natural and moral Relation.

VI. *What was his natural Relation?*

A. His being made of a Woman, Man in his Nature being made lower than the Angels. Gal. iv. 4. Psal. viii. 1. Heb. ii. 7, 14, 16, 17.

VII. *What*

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VII. *What was his moral Relation?*

A. His being made under the Law, in an extraordinary Subjection to it, not only as to active but passive Obedience, and that not for himself, but for others, and in their Stead. *Gal. iv. 4. and iii.*

13. *Rom. iv. 25. and viii. 3.*

VIII. *What were the Parts of Christ's Humiliation?*

A. His natural Life, and his Death. *Phil. ii. 7, 8. John x. 11. 1 John iii. 16.*

IX. *Wherein consisted his Life?*

A. In his coming into the World, and Commoration in it. *John iii. 17. John xviii. 37. John viii. 42. Rom. viii. 3. John ix. 5. and i. 14. and xvi. 28.*

X. *Wherein consists his coming into the World?*

A. In his Conception and Birth. *Matt. i. 18, &c. Luke i. 31, 36. and ii. 6, 7.*

XI. *What was his Conception?*

A. The Production of human Nature consisting of Soul and Body, in Union to the divine Nature. *Luke i. 31, 36. and 2. 40.*

XII. *How was he conceived?*

A. Not in an ordinary Way of Generation, but was framed of the Substance of the Virgin in her Womb, by the Almighty Power of the Holy Ghost. *Matt. i. 18. Luke i. 35. Rom. ix. 5. Gal. iv. 4. Isa. vii. 14.*

XIII. *What is to be understood by the over-shadowing of the Holy Ghost?*

A. That as the Father and Son wrought by the Holy Ghost in the first Creation, so they wrought in like Manner in this new and wonderful Creation. *Gen. i. 2. Luke i. 35. Deut. xxxii. 11.*

XIV. *What was the Reason of this supernatural Generation in the Manner of a new Creation?*

A. The

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A The Nature of Man by the Fall being plunged into a mere Chaos of Sin and Corruption, a supernatural Power was requisite to produce pure Nature, and undefiled separate from Sinners. *Heb. vii. 26. Matt. i. 20.*

XV. Was this all the Effect of the extraordinary Power of the Holy Ghost in his Conception?

A. No, he was also filled with all Fulness of Grace and Truth, and was in as great a Perfection of the Image of God in his Soul, and whole Man, as ever the first Adam had, being adorned with all natural and moral Perfections. *John i. 14. Luke ii. 52. Heb. vii. 26. Col. i. 19.*

XVI. Wherein was this Part of his Humiliation?

A. In that after his Incarnation and Conception, he continued in the Womb of the Virgin, according to the usual Manner and Time of those that are born of Women. *Luke ii. 5, 6.*

XVII. What was the Nativity or Birth of Christ?

A. It was that whereby he drew his first Breath, and came abroad into the World according to the usual Manner of the Rest of Mankind. *Heb. ii. 17. Matt. i. 25. and ii. 1. Luke ii. 7. Isa. ix. 6.*

XVIII. What was Christ's Commoration in his Humiliation?

A. All his Abode in the World in his private and publick Life, till his Death. *Matt. ii. 13. Luke ii. 23. Acts i. 21. and x. 37.*

XIX. What were the Parts of his private Life?

A. His Infancy, and Time of Subjection to his Parents, till his Baptism. *Luke ii. 7, 51, 52.*

XX. What was his Humiliation during that State?

A. The Infirmary of his Childhood, and his low and mean Condition, personal and relative. *Luke ii. 7. Matt. xiii. 55. 2 Cor. viii. 9. Isa. liii. 2, 3, 4.*

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XXI. *What is further to be considered in his Infancy?*

A. His Circumcision, Oblation, Persecution, Flight into *Egypt*. *Matt.* ii. 13. *Luke* i. 21, 27, 39.

XXII. *Why was he circumcised?*

A. To shew he was made under the Law of *Moses*, was the Substance shadowed out by it, that he was to confirm the Promises made unto the Fathers, receiving the Seal thereof, as the Seed to which it was made, and that all that are saved are circumcised in him with the spiritual Circumcision. *Gal.* iv. 4. *Gal.* v. 3. and iii. 17. *Col.* ii. 11. *Phil.* iii. 3. *Rom.* xv. 8, 9. *Luke* ii. 21.

XXIII. *Why was Christ offered at the Temple?*

A. To shew that he was the true First-born among many Brethren, of whom all that went before were but Types, and that of him the whole Family in Heaven and Earth is named. *Rom.* viii. 29. *Col.* i. 15, 18. *Heb.* xii. 23. *Eph.* iii. 15. *Exod.* xiii. 2, 15. *Luke* ii. 22, 25. *Numb.* iii. 12, and xviii. 15, 16.

XXIV. *What was the Reason of his Persecution and Flight?*

A. To shew the Enmity still remaining between the two Seeds, and to shew *Egypt* was a true Type of our spiritual Bondage, from which Christ hath fetched us by Redemption. *Gen.* iii. 15. *Gal.* iv. 22, 23, 25, 29. *Hos.* xi. 1. *Matt.* ii. 13, 14. *Heb.* ii. 15. *Luke* i. 71, 74.

XXV. *What was his Subjection to his Parents, and why?*

A. That Part of his Life, wherein he shewed his Perfection in his active Obedience, and gave us this eminent Instance in obeying that first and great Commandment with Promise, all the Promises being in him, Yea, and Amen. *Luke* i. 51. *Heb.* v. 8. *Eph.* vi. 1, 2, 3. *2 Cor.* i. 20.

XXVI.

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XXVI. *Why did he labour with his Hands?*

A. To shew that he came in the Likeness of sinful Flesh in Labours as well as Sorrows, and to sanctify a lawful Calling to Believers. *Gen. ii. 17, 19. Luke ii. 51. Mark vi. 3. Exod. xx. 9.*

XXVII. *Why was he a Carpenter?*

A. To shew that he is the great Master-builder of his Temple, and that he came to lay the Ax to the Root of all Trees that his heavenly Father had not planted. *1 Cor. iii. 9, 10. Heb. xi. 10. Psal. cxviii. 22, 23. Matt. xxi. 42. Heb. iii. 3, 4. Matt. iii. 10. and xv. 13.*

XXVIII. *What extraordinary Thing did Christ in the Time of his private Life?*

A. He disputed with the Doctors at twelve Years old, whereby his divine Perfections shined forth, and to be as an Earnest, that he was that Prophet like unto Moses, and the great Doctor of Israel sent from God who needed not to learn of Man. *Luke ii. 42, 49, 50. John vii. 15, 16. John xvi. 30.*

XXIX. *What was Christ's publick Life in his Humiliation?*

A. That whereby he openly manifested himself unto the World, to be that Messias who was to come by his Ministry and Miracles. *John ii. 11, and iv. 25, 26, 42. and x. 24, 25, 37, 38. Matt. iv. 17.*

XXX. *Did Christ only bear Witness to himself that he was the Messias?*

A. If he had only witnessed to himself, his Witness had been true, and to be believed; but he was witnessed to besides on Earth, and from Heaven. *John viii. 14.*

XXXI. *Who was it that bore Witness to Christ on Earth?*

A. John the Baptist his Fore-runner, who came to prepare his Way by the Witness that he bore to him. *John v. 31, 32, 33. and i. 7, 19, 20, 23.*

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27, 29, 30. *Luke* iii. 16, 17. *Mark* i. 7. *Matt.* iii. 11.

XXXII. *What Witness was borne him from Heaven?*

A. The Witness of the Father, and Holy Ghost. *John* v. 36, 37. *Matt.* iii. 16.

XXXIII. *At what Age did Christ enter upon his publick Life?*

A. At about thirty Years of Age. *Luke* iii. 23.

XXXIV. *What are the Parts of his publick Life?*

A. His Initiation into it, and the Progress thereof unto its Conclusion. *Acts* i. 21, 22.

XXXV. *What is to be considered in the Initiation or Entrance upon his publick Life?*

A. His Baptism and great Temptation.

XXXVI. *What was his Baptism?*

A. It was that with which *John* baptized him at *Jordan* when he had that solemn Installment into his Office by a publick Testimony that was born by the Father and Holy Ghost. *Matt.* iii. 16, 17. *John* i. 32, 33.

XXXVII. *Why was Christ baptized?*

A. To confirm the Promises made in the New Testament, and therefore that he was a Minister of Baptism, as well as he had been of Circumcision, that he received the Holy Ghost without Measure; and that as he had a Baptism of Sufferings to be baptized with, so he was to baptize with the Holy Ghost and with Fire. *Acts* x. 37, 38. *Matt.* xx. 22. *Mark* x. 38. *1 Pet.* iii. 21. *Acts* i. 5. *Luke* xii. 50.

XXXVIII. *Why was Christ tempted?*

A. To shew that he was much stronger than the first *Adam*, able to overcome the Tempter, and to succour those that are tempted. *Matt.* iv. 1, 11. *Heb.* ii. 18.

XXXIX. *What was his publick Course?*

A. He

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A. He went about doing good, chiefly by preaching the Gospel and working Miracles. *Luke viii.*

1. *Matt. ix. 35. Mark vi. 2, 6. John v. 17. and ix. 5. Acts x. 38.*

XL. What was his Preaching?

A. His publishing the great End and Reason of his coming, which are the glad Tidings of the Kingdom of Heaven. *Luke iv. 15, 20. and viii.*

1. *Mark i. 38, 39. Matt. iv. 23.*

XLI. What were his Miracles?

A. Many supernatural glorious Works, which did demonstrate to Unbelievers, that his Office and Doctrine was from Heaven. *Matt. xi. 25, 26. Mark i. 39, 42. John ix. 5, 6. Acts ii. 22, Heb. ii. 3, 4.*

XLII. What were the eminent Miracles which he wrought?

A. He healed Diseases, cast out Devils, caused them that were born Blind to see, the Lame to walk, the Dumb to speak, and the Dead to be raised. *Matt. iv. 23. and ix. 35. Luke ix. 6, 11. Mark i. 34, 39. Matt. x. 1, 8. Luke xiii. 32. Matt. xi. 5. and xii. 22. and xi. 14. John ix. 1, 6, 9. and xi. 44. Luke vii. 14.*

XLIII. What was further extraordinary in the publick Life of Christ?

A. His Transfiguration, and triumphant Riding unto Jerusalem.

XLIV. What was his Transfiguration?

A. It was that glorious Appearance of his Majesty in the Mount unto his three Disciples, when he received from God the Father Honour and Glory, by a Voice from that excellent Glory. *Matt. xvii. 1, 9. Luke ix. 28, 36. 2 Pet. i. 16, 17, 18.*

XLV. Why rode he so triumphantly to Jerusalem?

A. To shew that notwithstanding his present low and humbled Estate, yet he was that King of Glory that

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that was to come with Salvation to Zion. *Zech. ix. 9. Isa. lxii. 11. Matt. xxi. 5. John xii. 15. Mark ix. 1, 9.*

XLVI. What was the Conclusion of his Life in his State of Humiliation?

A. His Preparation for Death wherein he comforts his Disciples and strengthens their Faith. *Matt. xxvi. 17, 36. John xiii. and xiv.*

XLVII. How did he comfort them?

A. By his heavenly Doctrine and Prayer.

XLVIII. What was the Sum of his heavenly Doctrine?

A. To acquaint them with the Reason and Necessity of his Departure, the Provision he had made for them, and that he would send the Holy Ghost for a Comforter unto them. *John xiii. and xiv. and xv. and xvi.*

XLIX. What was his most comforting Prayer?

A. That most excellent Prayer whereby he pleaded with his Father, as a Mediator on Earth, and wherein he gave them the Sum of what should be his Intercession in Heaven. *John xvii.*

L. How did he further strengthen their Faith.

A. By celebrating the Passover, and solemnly instituting the Lord's Supper.

LI. Why did he celebrate the Passover?

A. To shew that he was going to be slain as the true Paschal-Lamb, and he being the End of all Jewish Sacrifices and Shadows, he was now putting an End to them by his Death. *John i. 29. Matt. xxvi. 17, 30. Luke xxii. 1, 21. 1 Cor. v. 7.*

LII. What was his solemn Institution of the Lord's Supper?

A. Having put an End to all Jewish Types in the Pasover, he appoints and celebrates the Lord's Supper, as an Ordinance of thankful Remembrance of his Death, and for Confirmation of Faith, to
continue

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continue till his second Appearing. *Matt.* xxvi. 17, 30. *Luke* xxii. 2, 22. *1 Cor.* xi. 23.

LIII. *What was that Humiliation which attended the whole Course of his Ministry?*

A. All sinless Infirmities, Sorrows, Afflictions, and Sufferings that ordinarily attend the whole Life of Man. *Isa.* liii. 3, 4, 5. *Matt.* viii. 20. *Luke* ix. 58. *John* xi. 35. *Heb.* ii. 18. and iv. 15. and v. 8.

LIV. *What is to be considered in the finishing his Life of Humiliation?*

A. His extream Sufferings even unto Death, under which he was offered up as a Sacrifice for Sin. *Luke* xxiv. 26. *Acts* xvii. 3. *Heb.* ix. 26. *1 Pet.* ii. 23. and iii. 18. and iv. 1.

LV. *Was Christ only passive in his Sufferings?*

A. No, for in submitting unto Sufferings freely and voluntarily, was the highest Degree of active Obedience exprest in his yielding to be made Sin and Curse. *John* x. 11, 18. *Eph.* v. 2. *Tit.* ii. 14. *Heb.* x. 7. *Phil.* ii. 7, 8. *2 Cor.* v. 21. *Gal.* iii. 13.

LVI. *Wherein appeared his extream Sufferings in bearing Sin?*

A. In his Passions, Agonies, and Conflicts before bodily Death. *Psal.* xl. 12. *Matt.* xxvi. 39, 42.

LVII. *How was he made Sin?*

A. By being charged with all the Sins of the Elect, and in their Room and Stead, bearing their Iniquities by standing at the Bar of Justice under a judicial Charge. *Isa.* liii. 6, 8, 11. *2 Cor.* v. 21. *1 Pet.* ii. 24.

LVIII. *How was he made a Curse?*

A. By bearing the whole Curse of the Law due to elect Sinners, both by Way of just Condemnation and Execution in the Punishment of Loss and of Sense.

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Sense. Rom. v. ult. Gal. iii. 13. 1 Pet. iii. 18. Isa. liii. 4, 5.

LIX. *How are his last Sufferings to be divided?*

A. Into his last Sufferings while Living, and the Consummation of them in Death and the Grave.

LX. *What were his last Sufferings while Living?*

A. His Extreamest, wherein he felt the Pains of Hell. Psal. cxvi. 3. and xxii. 14, 15.

LXI. *How are they to be divided?*

A. Into those that were before his hanging on the Cross, and they that were while he hung upon the Cross.

LXII. *Which were they that were before his hanging on the Cross?*

A. His Sufferings in the Garden, and those that attended him from the Garden to the Cross.

LXIII. *Which were his Sufferings in the Garden?*

A. His Agony, and Arrest by the Hands of wicked Men.

LXIV. *What was his Agony?*

A. That Bitterness of Soul upon the Sense of the Weight of Sin charged on him, as on a Lamb prepared for Sacrifice, from which was that sore Amazement, and so mighty inward Conflict, causing strong Cries, and forcing Drops of Blood from the Influence that his distressed Mind had on his Body. Matt. xxvi. 38, 45. Mark xiv. 33, 34, 35. Psal. lxi. 1, 2. Heb. v. 7.

LXV. *What was his Arrest?*

A. The cruel and presumptuous Attachment of him by the Hands of Sinners, as if he had been the greatest Criminal and Malefactor. Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 52. Psal. xxii. 12, 13. Acts ii. 23. Luke ix. 44. Mark ix. 31.

LXVI. *What besides the Malice of the Jews was a visible leading Cause to this violent Arrest?*

A. The

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23, 46.
2, 11.
LXVI
Arrest?
A. In
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to seize
wherein
John xv
xxvi. 51
xviii. 1
LXVI
rying aw
A. H
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exposed
xxvi. 5
xv. 1, 2
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convening
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xxvi. 5
Mark xi
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A. The horrid Treachery of Judas the Traytor, foretold by Christ. *Matt.* x. 4. and xxvi. 16, 21, 23, 46. *Mark* xiv. 10. *Luke* xxii. 6. *John* xiii. 2, 11. *Matt.* xxvi. 45, 48. and xxvii. 3, 4.

LXVII. Wherein lay the great Presumption of this Arrest?

A. In that they proceeded against so great a Conviction, by their falling backward when they came to seize him, and the Miracle that he wrought wherein he did Good to his most professed Enemies. *John* xviii. 6. *Psal.* xl. 14. and lxx. 2. *Matt.* xxvi. 51. *Mark.* xiv. 47. *Luke* xxii. 51. *John* xviii. 10.

LXVIII. What succeeded his Apprehension and carrying away as a Prisoner?

A. His Arraignment and Trial.

LXIX. What was his Arraignment?

A. That whereby he was convened, indicted, and exposed to a Trial Ecclesiastical and Civil. *Matt.* xxvi. 57. and xxvii. 1, 2. *Mark* xiv. 53. and xv. 1, 2.

LXX. What remarkable Circumstances attended the convening Christ before the Judgment Seat?

A. The Flight of his Disciples, Peter's Denial of him, and Judas's Despair and Self-execution. *Matt.* xxvi. 56. *Mark* xiv. 50. *Matt.* xxvi. 70, 72. *Mark* xiv. 66, 67. *John* xviii. 25. *Matt.* xxvii. 3, 4, 5. *Acts* i. 18.

LXXI. What was his Trial?

A. His Examination, and the Conviction that they endeavoured to make by the false Evidence brought in against him, or by his own Confession. *Mark* xv. 2, 3, 4, 5. *Matt.* xxvii. 12, 13, 14. *Luke* xxiii. 2, 8, 10, 14. *John* xviii. 33, 37.

LXXII. What was the Usage that he met with upon Trial?

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A. The greatest Injustice, and most injurious Abuses.

LXXIII. *What was the Injustice?*

A. All illegal Proceedings in admitting false Witnesses, and finding him guilty contrary to the Opinion of the Judge. *Matt. xxvi. 60. Luke xxiii. 4. John xviii. 38. and xix. 4, 6.*

LXXIV. *What were the Abuses whereby they dealt so injuriously with him, contrary to all Law?*

A. They smote and scourged him, and spit in his Face, crowned him with Thorns, put a Purple Robe upon him, and had him in Derision, and preferred Barabbas a Robber before him. *John xviii. 22, 39, 40. and xix. 1, 2, 3. Matt. xxvi. 67. and xxviii. 30. Mark x. 33, 34. and xiv. 65, and xv. 19.*

LXXV. *How did Christ bear all this Injustice and horrid Abuse?*

A. With the greatest Wisdom, Meekness and Patience, making a good Confession before the Jews and Pontius Pilate. *Isa. liii. 7. John xviii. 20, 23, 34, 36, 37. 1 Tim. vi. 13.*

LXXVI. *What was the Sentence of Condemnation passed upon him?*

A. That which he was brought to in a tumultuous riotous Manner, whereby the Judge, contrary to the Law and his own Opinion, was forced from Fear to condemn him to Crucifixion. *John xix. 6, 7, 12, 13. Luke xxiii. 14, 15, 22, 23, 24.*

LXXVII. *What is to be observed in his leading away to Execution?*

A. The excellent Sermon that he preached to them that followed him to the Cross. *Luke xxiii. 27, 30, 32.* And his Prayer for his Enemies. *Verse 34.*

LXXVIII. *Where was it that they crucified him?*

A. In Calvary, and two Malefactors with him. *Luke xxiii. 32.*

LXXIX,

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LXXIX. *How did the Malefactors carry themselves to him?*

A. One railed at him, the other justified him, and was converted. *Luke xxiii. 39, 40, 41, 42, 43.*

LXXX. *How did the Officers and Soldiers carry themselves at his Execution on the Cross?*

A. They scoffed at him, parted his Garments by Lot, gave him Gall and Vinegar to drink, and wrote a scornful Superscription over his Head. *Luke xxiii. 34, 35, 36, 38. John xix. 17, 18, 19, 23, 24, 29, 30. Psal. xxii. 18.*

LXXXI. *What is to be observed in the Carriage and Behaviour of Christ on the Cross?*

A. The greatest Patience under his bodily Torments, the greatest Agonies in Respect of Distress of Soul, the greatest Compassion to Sinners, and filial Affection to his Parents, and Care of them. *Heb. xii. 2. Isa. liii. 7. Matt. xxvii. 46, 50. Luke xxiii. 43. John xix. 26, 27.*

LXXXII. *Did all these Sufferings proceed only from the Malice, Injustice, and Cruelty of Men?*

A. No, all his outward Sufferings was by the determinate Counsel and Fore-knowledge of God, but his Soul Sufferings, which were the greatest, were immediately from the judicial Proceeding of his Father. *Acts ii. 23. and iv. 28. Gal. iii. 13. Isa. liii. 5, 10. Zeck. xiii. 7.*

LXXXIII. *Where did Christ suffer the Pains of the second Death, and the Perfection of it?*

A. Before his bodily Death, especially upon the Cross, for a Sinner is bound to suffer them (if in his own Person) in Body and Soul together, which Christ could not do after bodily Death. *Luke xxiii. 42. John xix. 28, 30.*

LXXXIV. *What was the Perfection of the second Death which he underwent?*

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A. He was deprived of the Sweetness of his Father's Love and Presence, and filled with Horror from the Sense of all the Bitterness of his Wrath, which was the Punishment of Loss and Sense. *Psal.* xxii. 1, 2, 15. *Isa.* liii. 4, 11. *Matt.* xxvii. 45, 46. *Gal.* iii. 13. *Luke* xxii. 53. *Psal.* lxix. 19, 20, 21. *Psal.* lxxxix. 38, 39. and lv. 4.

LXXXV. What was the Consummation of his Life of Suffering by bodily Death?

A. When he had finished his Suffering the Pains of the second Death, He, in Faith, commending his Spirit into the Hands of his Father, gave up the Ghost. *John* v. 36. *John* xvii. 4. and xix. 30. *Luke* xxiii. 46.

LXXXVI. What were the Carriages of the Living towards him?

A. His taking down from the Cross and Burial.

LXXXVII. What is to be observed in his taking down from the Cross?

A. The piercing his Side, and not breaking his Bones to fulfil the Scripture. *John* xix. 32, 33, 34, 37.

LXXXVIII. What is to be observed concerning his Burial?

A. The Honourableness and Richness of it. *John* xix. 38, 39, 40, 41, 42. *Matt.* xxvii. 57, 58, 60. *Isa.* liii. 9.

LXXXIX. What is observable in the Carriages of his Enemies after his Burial?

A. Their extream Watchfulness whereby there could be no just Grounds of Suspicion of their being imposed upon in the Matter of his Resurrection. *Matt.* xxvii. 62, 63, 66.

XC. Where was the Soul and Body of Christ in his Death?

A. His Soul rested in Paradise, and his Body in the Grave without Corruption, in a State of Separation

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tion (which is the State of Death) till the third Day. *Luke xxiii. 43. Matt. xxvii. 59, 60. Rom. vi. 9. Matt. xii. 40. Psal. xvi. 10. Acts ii. 27, 31.*

XCI. *Were Christ's Sufferings for Sin finished at his bodily Death?*

A. Though his suffering the Perfection of the second Death was finished, yet so long as Soul and Body was separated, He was under the Dominion of Death, and in the State of the Dead. *Rom. vi. 9.*

XCH. *Was there a Separation in that State of Death between the Godhead and Manhood of Christ?*

A. By no Means, though Soul and Body were separated, yet neither was separated from the divine Nature; He was God-man both when alive and dead. *Rev. i. 18. Acts ii. 27. and xiii. 33. Rom. i. 4. 1 John iii. 16.*

XCHH. *What extraordinary Providences were observed immediately upon his Death?*

A. A general supernatural Darkness over all the Earth, the renting of the Vail of the Temple, and the Opening of the Graves. *Luke xxiii. 44, 45. Matt. xxvii. 51, 52, 53. Mark xv. 38.*



C H A P. XXVI.

Of CHRIST's Exaltation.

PRINCIPLE XXVIII.

Christ's Exaltation consists in his rising again from the Dead the third Day, his ascending up into Heaven, and sitting at the Right-Hand of God the Father; and in coming to judge the World at the last Day. 1 Cor. xv. 4, 14, 15. Mark xvi. 19. Acts i. 11. and xvii. 31.

QUESTIONS Explanatory.

I. **W**HAT is Exaltation?

A. It is the raising of a Person from a low, mean, and miserable Condition, to Honour and Happiness. 1 Sam. ii. 8. Psal. cxiii. 7, 8. and cxlv. 14. and cxlvi. 8.

II. *What was Christ's Exaltation?*

A. It is that whereby he laid aside his Estate of Abasement, is raised above his Sufferings and Meanness, and entred into the rest of Glory. Phil. ii. 6, 8. Luke xxiv. 26. Acts ii. 33. Rev. i. 18.

III. *In which Nature was Christ exalted?*

A. The Person of Christ was exalted in the same Nature, (*viz.* his Humane) in which he was humbled, the divine Nature distinctly considered, being incapable

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pable of Humiliation or Exaltation, by Reason of infinite Perfection. *John* iii. 13. *Matt.* xxviii. 6. *Luke* xxiv. 26. *Heb.* iv. 14. *Eph.* iv. 9, 10.

IV. *How doth it belong to Christ as Mediator to be exalted?*

A. It doth belong to him by a just Right, because he hath paid the Debt, and merited a glorious Reward. *Isa.* liii. 8. *Acts* ii. 24, 32, 33. *Phil.* ii. 8. *Rom.* iv. ult. *Acts* v. 31.

V. *What follows from hence?*

A. The Justification of Christ as a publick Person by his own Righteousness, and of the Elect in him as the second *Adam*. *Isa.* xlii. 21. *1 Tim.* iii. 16. *Rom.* iv. 25. *1 Cor.* xv. 21, 22. *Rom.* viii. 33. 34.

VI. *What further Reason is there of his Exaltation?*

A. In that he had conquer'd Sin, Satan, and Death, and made Spoil of them upon the Cross, a glorious Triumph was due to him. *Col.* ii. 15. *Heb.* ii. 7, 14, 15. *1 Cor.* xv. 55, 56. *Rev.* v. 12.

VII. *What are the Degrees of Christ's Exaltation?*

A. His Resurrection, and the Glory that followed.

1 Pet. i. 21.

VIII. *What was the Resurrection of Christ from the Dead?*

A. That wherein his Soul and Body being re-united, he was restored to his perfect Life again. *Matt.* xxviii. 6, 7. *Mark* xvi. 5, 6. *Luke* xxiv. 5, 6. *John* xx. 12, 17, 19, 24, 25, 27, 28. and xxi. 4, 14. *1 John* i. 1. *Acts* xvii. 31. *1 Cor.* xv. 4, 14, 15. *Acts* ii. 24, 30, 32. and iii. 15, 26. and iv. 10. *1 Thes.* i. 10. *Acts* v. 30. and xiii. 30, 33, 34, 37. *Acts* x. 39, 40, 41.

IX. *Who raised up Jesus Christ from the Dead?*

A. All the divine Persons had their Order of working in this great Thing as in his Incarnation. Hence it is, that God, in the Person of the Father,

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is said to raise him, he is said to raise himself, and the Holy Ghost to raise him. *Acts* ii. 24, 32. and x. 40. *John* ii. 19, 21. and x. 18. *Rom.* i. 4. and iv. 24. and vi. 4, 9. and viii. 11. *1 Cor.* vi. 14.

X. *Of what Use is the Resurrection of Christ to the Faith of a Believer?*

A. That as Christ died, and was made a Sacrifice for Sin, had all the Sins of the Elect charged upon him, and he suffered for them in their Stead to the full Satisfaction of Justice; so at his Resurrection he had as full a Discharge unto the Justification of himself and them in him; or else he could not have risen from the Dead. Hence Attonement for our Sins is tipified by a living as well as a dying Goat. *Acts* xiii. 34. and viii. 33, 34. *Eph.* i. 20. *Lev.* xvi. 15, 22. *Heb.* ix. 26. *Isa.* liii. 5, 9.

XI. *What is the Glory that followed?*

A. That which hath been already, and that which is to come.

XII. *What is the Glory already?*

A. That which began on Earth and continues in Heaven.

XIII. *What was his Glory on Earth?*

A. That the Truth of his Resurrection, and the Reality of his human Body after it was convincingly witnessed to, not only by Christ and his Apostles, but by the glorious Angels. *Luke* xxiv. 39. *John* xx. 12, 20, 27. *Acts* ii. 30. *Mark* xvi. 6. *Matt.* xxviii. 5, 6. *Acts* i. 3.

XIV. *What sensible Evidence had the Disciples that Christ was truly risen?*

A. They saw him at several Times during his Abode here, they handled him, eat and drank with him, and often heard the Doctrine of his Resurrection preached to them by himself, and the most unbelieving of them, even Thomas was convinced. *1 Cor.* xv. 3, 4, 5. *1 John* i. 1. *Luke* xxiv. 39.

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John xx. 20, 26. *Luke* xxiv. 25, 26, 34, 36, 38, 39, 42, 43, 44, 45, 46. *Mark* xvi. 14.

XV. *What was the second Thing wherein his Glory lay?*

A. In that he had a spiritual and glorious Body.

John xx. 19, 26. *1 Cor.* xv. 44. *Phil.* iii. 21.

XVI. *What was a third Part of his Glory on Earth?*

A. His beginning to Act as Lord and Head of his Church, which he had purchased with his Blood, in giving Commission unto his Apostles. *Matt.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47, 48, 49. *John* xxi. 17.

XVII. *How long was Christ's glorious Abode here after his Resurrection?*

A. He continued here forty Days, establishing his Disciples at several Appearances, in the Doctrine of his Resurrection from the Dead. *Acts* i. 3. *John* xx. and xxi. *Mark* xvi. 9, 12, 14, 15, 16.

XVIII. *How did Christ pass from his Glory on Earth to that in Heaven?*

A. By a glorious Ascension into Heaven, which was his visible going up in his Body, and our Nature, before many Witnesses. *Acts* i. 9, 12. *Heb.* vi. 20. *Eph.* iv. 8. *Heb.* ix. 24. *John* xiv. 3. *Acts* iii. 21.

XIX. *What was the Glory that on Earth attended his glorious Ascension?*

A. The whole Number of the Church to one hundred and twenty were assembled, and this glorious Shepherd visible in the midst of them, gave them his Command and Promise, and rebuked their Weakness of Understanding; immediately upon his being taken up, two Angels witness also to the Truth of his Ascension and Certainty of his second Appearance in as visible a Manner. *Acts* i. 4, 7, 8, 9, 10, 11.

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XX. What is a third Degree of Christ's Exaltation or his first Glory in Heaven?

A. His sitting at God's Right-Hand, which he is said to do in respect of the human Nature wherein he is glorified. *Psal.* cx. 1. *Rom.* viii. 34. *Eph.* i. 20. *Col.* iii. 1. *Heb.* i. 3. and viii. 1. and x 12. 1 *Pet.* iii. 22. *Rev.* v. 1, 7.

XXI. What is meant by God's Right-Hand?

A. The highest Degree of Majesty, Glory, Power, and Counsel, that the Creature can be advanced unto over Angels and Men, whereby he is fitted, and in a full Readiness to supply his Church and People with all good Things, and defend them from their Enemies. *Heb.* i. 3. *Rom.* viii. 34. *Heb.* xii. 2. *Psal.* xvi. 11. and lxxx. 15. *Isa.* lxii. 8. *Acts* ii. 28. *John* xvii. 5. *Phil.* i. 9. *Eph.* iv. 10.

XXII. What is meant by sitting at God's Right-Hand?

A. It signifies Christ's entring into his Rest from his Labours and Sorrows, and into perfect Felicity and Happiness; sometimes he is said to stand when his Church's Distresses call for his immediate Help and Succour. *Heb.* iv. 10. *Acts* vii. 55.

XXIII. What was the first signal Effect of Christ's Ascension?

A. The coming of the Holy Ghost so eminently and visibly upon the Church, and producing such glorious Effects at Pentecost. *Acts* ii. 4, 33.

XXIV. How doth he exercise his Offices in Heaven?

A. He, as a Priest, makes Intercession there; as a Prophet by his Spirit teacheth and comforts his Church; as a King he conquers Hearts, and gives royal Gifts to Men. *Heb.* vii. 25. *Psal.* xlv. 4. and lxviii. 18. *Acts* v. 31. *Eph.* iv. 8.

XXV. What is the future Exaltation and last Glory of Christ?

A. His

A. His coming to judge the World, whereof we have full Assurance in his Resurrection and Ascension. *Aa* xvii. 31. and i. 11.

CHAP. XXVII.

Of Application.

PRINCIPLE XXIX.

We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit. John i. 12, 13. Tit. iii. 5, 6.

QUESTIONS Explanatory.

I. **W**E have heard of Redemption by Way of Impetration or Obtainment; what is the Application of it?

A. Application is a Benefit of the Covenant of Grace provided for us, and bestowed on us in Christ, whereby a Sinner is made to partake of whatever Christ in Redemption hath done and suffered for his Salvation. Luke i. 71, 72, 73, 74. Eph. iii. 6. Rom. xv. 27. Heb. iii. 1, 14. 1 Pet. iv. 13. 2 Pet. i. 4. John i. 14, 16.

II. To which of the divine Persons is Application more peculiarly ascribed?

A. As Impetration, or obtaining by Purchase, is more peculiarly ascribed to the Son, as his immediate Work: So Application is ascribed to the Holy Ghost, as that Work wherein he doth more immediately appear, as proceeding from the Father and the Son, and by whom they work, and as a Promise of the Covenant. *1 Cor. xii. 13. Isa. lix. 21. John xvi. 7, 16. 1 Cor. ii. 9. Luke xi. 20. Comp. Matt. xii. 28. John iii. 5. and xiv. 17, 26. James i. 17.*

III. Of what Extent is Application?

A. Election, Redemption, and Application, is of equal Extant, no narrower, or broader, one than another. *John vi. 37, 39. and xvii. 9, 11, 12, 19. and x. 15, 16. 2 Cor. v. 19, 20. Rom. viii. 29, 30.*

IV. How is Application to be distinctly considered?

A. It is that which is to the Elect immediately as federally in Christ, or mediately to Sinners through Christ.

V. What is the immediate Application in Christ?

A. It lies in the Covenant Transaction between the Father and Son, wherein there was a certain previous Application of, and Liberation by the Redemption of Christ our Surety, and to, and of us, in Him, by Virtue of which the secondary Application is made, and according thereto, as the Spring, Pattern, and Measure thereof. *1 John v. 11, 12. Col. iii. 3. Eph. ii. 3, 5.*

VI. What follows from hence?

A. That Delivery from Sin and Death is most certain and secure to all the Elect, not only by Election, but by Redemption, and a definite covenant Grant to Jesus Christ, previous to Faith and Repentance, which Security and covenant Right is the Cause of further personal Application in due Time. *Rom. v. 10, 11. Eph. i. 3, 5, 11, 18, 19, 20.*

19, 20. *Heb.* viii. 9, 10. *Rom.* iv. 16. *Gal.* iii. 18. *1 Tim.* i. 15. *Jer.* xxxi. 33, 34. *Heb.* ix. 15.

VII. *Who are the Subjects of God's gracious Application?*

A. None but the Seed of Christ, given to him by the Father. *John* xvii. 2, 6, 9. *Eph.* v. 23, &c. *Isa.* liii. 10. *Acts* xx. 28.

VIII. *Who are the Seed of Christ?*

A. The Elect only, with all which the Father covenanted in Christ as the second *Adam*, and who descend from him in due Time by a spiritual Generation, or new Birth. *Psal.* xxiii. 30. and xxiv. 6. *John* xvii. 2, 20. *Gal.* iii. 16, 29.

IX. *Why must they, and they only, who are Christ's Seed, partake of his Redemption by Application?*

A. Because all the Seed of the first *Adam*, by ordinary Generation, partook of *Adam's* Sin, and no more or less: So all the Seed of the second *Adam*, shall certainly partake of his Grace and Life; and the Promises sure to all the Seed, and belongs to no other. *Rom.* v. 11, 15, 18, 19. and iv. 16. *1 Cor.* xv. 48, 49.

X. *Did not Christ die for and redeem all Mankind?*

A. No, he died for and redeemed no more than were elected unto Life, and no more than shall in due Time have Redemption effectually applied to them, all which shall certainly be saved, and was a Truth from Eternity.

Arguments

*Arguments to prove that Christ died
not to purchase or procure eternal
Life for all Mankind.*

1. **A**LL have not eternal Life, as is manifest in *Judas and Sodom, and others, Ergo.* He did not purchase so as to procure eternal Life for them, for if he had procured it, they would have had it.
2. If there be the same eternal and unchangeable Cause of Redemption as of Application as to the same Persons, then whoever is redeemed shall have Redemption applied, and be saved eternally. But there is the same eternal and unchangeable Cause of both. *Ergo.*
3. All that are redeemed must be saved, or if they be not saved, the Reason is from the Insufficiency of his Redemption, and whatever is not efficient is not sufficient to attain the End, either from want of Virtue in the Thing, or Will in the Efficient; now if Christ's Intention were to redeem all, he intended that which he could not do, if he intended not to redeem all, whatever the simple Virtue of his Obedience might have done, had it had an Intention of the Agent annex'd to it, yet having it not, it is limited by it, and becomes insufficient.
4. If the Death of Christ be sufficient to redeem all, and all are not actually redeemed, so as to be saved, it's Nonsense to talk of universal Redemption, for universal Redemption, without universal Salvation, is an Absurdity of the first Rate.
5. If Christ's Death be universally sufficient, then it's irresistible in attaining its End, and if so, Man's free Will cannot hinder it, but these Men that hold
universal

universal Redemption, will say, that notwithstanding this Redemption, some Men will not be saved; therefore this Redemption is not sufficient to save all, for it seems it doth not conquer every Man's Will so as to make him willing to be saved, and it seems by them Christ is such a Redeemer as cannot save whom he will, and therefore not being an all-sufficient Redeemer, cannot be a sufficient Redeemer to save all.

6. He that died to redeem all, died instead of all, but Christ did not die in the Room or Stead of all. The Major wants no Proof, and all Opposition to Christ's dying in our Stead, is but a meer Wrangle; and that Point is yielded of late by our soberest and most learned Universalists. I proceed to the Minor; Christ did not die in the Stead or Room of all, for if so, in what Christ suffered in their Stead that are not saved, he was injured, to pay this or that Man's Money, and be accepted and taken Debtor and Pay-master in his Stead, and yet for all this, if the Man is not discharged, nor one Farthing of his Debt, both Christ and the Sinner must needs be fallaciouſly and injuriouſly dealt with.

7. It is not fit Christ should die for all, seeing his Father elected not all, and gave not all to him; for Christ to redeem more, were to disobey his Father's Will, and not to do it. If any say, God elected all, it's most absurd to talk of chusing some from among many others, when a Man takes the whole Number this is no Election, or if any say that Election is conditional, provided a Man will, this also is no Election; for if Election be upon the Condition of Man's free Will, one Man is not chosen and not another, but all have equal previous Designation to the End, and so there's no Election at all.

8. All

8. All that Christ shed his Blood for, he loved with a conjugal Love, and therefore must be married to him in Application, and therefore must be necessarily saved. *Eph. v. 25.*

9. The Works peculiarly ascribed to each Person according to their divine Order and Manner of working, are of equal Extent; whom the Father elects, the Son redeems, and Holy Ghost sanctifies. *John xvii. 19, 20. and x. 11. and xvi. 13. 14.*

XI. *Who is it makes Application of Redemption unto a Sinner first?*

A. Christ by his Spirit first applies himself to the Sinner in his due Season, before the Sinner makes any Application of Redemption to himself. *1 Cor. ii. 12. Rom. ix. 26, 27. Luke xix. 10. Rom. viii. 9.*



CHAP. XXVIII.

Of Application by the Spirits uniting
to CHRIST.

ART. 17. *They which are chosen in Christ out of Mankind to bring them by Christ to everlasting Salvation, being endued with so excellent a Benefit of God, be called according to God's Purpose by his Spirit in due Season, they through Grace obey the Calling, &c.*

PRINCIPLE XXX.

The Spirit applies to us the Redemption purchased by Jesus Christ, by working Faith in us, and thereby uniting us to Christ in our effectual Calling.
Eph. i. 13, 14. Eph. iii. 17. I Cor. i. 9.

Questions EXPLANATORY.

I. **W**HAT are the Parts of Application?
A. Union with Christ, and Communion of Benefits which flow from him. *Psal. lxx. 4. Rom. viii. 30. I Cor. i. 9. Eph. i. 3, 15. I John v. 13.*

D d

II. What

II. *What is Union to Christ?*

A. Union to Christ in effectual Application, is that whereby a Sinner is brought into one mystical Body with Jesus Christ the Head. *Rom* xii. 4, 5. *1 Cor.* x. 17. and vi. 17. and xii. 12, 13, 27. *Eph.* iv. 4, 16. *Col.* iii. 15.

III. *What is a mystical Body?*

A. It is that which hath a spiritual, real, and invisible Bond, of all the Members to an invisible Head, and of each to other mutually. *Eph.* iv. 16. and v. 23. *Col.* i. 18. and ii. 19. *Eph.* iii. 6.

IV. *What's the real and invisible Bond?*

A. It is the Spirit of Christ. *James* ii. 26. *1 Cor.* vi. 17. and xii. 4, 7, 8, 11, 12, 13, 27. *Eph.* iv. 4.

V. *How is this Union made?*

A. Jesus Christ by his Spirit first unites a Sinner to himself, and in uniting gives a Spirit of Faith, whereby the Sinner lays hold upon Jesus Christ, through the same Spirit of Christ. *Ezek.* xxxvi. 27. and xxxvii. 14 and xi. 19. and xvi. 6. *2 Cor.* iii. 3, 6, 17. and iv. 13. *Gal.* iii. 2, 3, 14. and iv. 6. *Rom.* viii. 2, 9, 10, 11. *1 Cor.* ii. 10. and xii. 7, 9.

VI. *What is the first Work of the Spirit upon a Sinner?*

A. Regeneration, which is the creating him a new in Jesus Christ, wherein being begotten spiritually, he is born again, and is passed from Death to Life. *Tit.* iii. 5. *1 Pet.* i. 2, 3. *1 Cor.* iv. 15. *Jam.* i. 18. *1 Pet.* i. 2.

VII. *Is a Sinner wholly passive at the first of this Union?*

A. A dead Sinner in the Sense wherein he is dead, can do no Act to the restoring of himself to a spiritual Life, any more than one naturally dead can raise himself from the Dead to Life, therefore he

he is wholly passive. *Eph.* ii. 2, 6. *John* i. 13. and vi. 33. and xi. 25. and xv. 5.

VIII. *What is the first sensible uniting Fruit of the Spirit in a quickned Sinner?*

A. Faith which proceeds from spiritual Life, and the real Union of the Soul to Christ, as a Branch to the Root, or Member to the Head, believing, being the first vital Act and Fruit that grows on a Sinner grafted into Christ. *John* xi. 25, 26. and xv. 5. *Gal.* ii. 20. 2 *Pet.* i. 1. 1 *John* iv. 9. *Heb.* xii. 2. *Phil.* ii. 13. 2 *Cor.* iv. 14. *Eph.* ii. 18.

IX. *What is that vital Faith, which is the first Fruit of the Spirit?*

A. It is that whereby the Soul, through the Light of Gospel Grace, being quickned, doth actively see, taste and imbrace the Lord Jesus as a Saviour from Sin. *John* vi. 40. and xii. 45. and xiv. 17. 1 *Pet.* ii. 3. *John* vi. 35, 37, 45. and xiv. 6. *John* i. 12, 16.

X. *Why is our Union attributed to Faith?*

A. Because the Soul by Faith seeing the Amiability of Christ, doth fall in Love with him, and adhere to him in a marriage Relation and Bond, whereby the Union is consummated on both Parts. *Rom.* vii. 4. *John* iii. 33, 36.



C H A P. XXIX.

Of effectual Calling.

ART. 17. *They who be called according to God's Purpose by his Spirit working in due Season, they through Grace obey the Calling, &c.*

ART. 18. *They are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature, for Holy Scripture doth set out only the Name of Jesus Christ, whereby Men must be saved.*

ART. 10. *The Condition of Man after the Fall of Adam is such, that he cannot turn and prepare himself by his own natural Strength and good Works to Faith and calling upon God, without the Grace of God by Christ preventing us, that we may have a*
Good-

Good-will and working with us when we have that Good-will.

ART. 13. *Works done before the Grace of Christ and the Inspiration of the Spirit, are not pleasant to God, for as much as they spring not of Faith in Jesus Christ, neither do they make them meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity, yea, rather for that, they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.*

PRINCIPLE XXXI.

Effectual Calling is the Work of God's Spirit, whereby convincing us of Sin and Misery, enlightning our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel. 2 Tim. i. 9. 2 Thes. ii. 13. 14. Acts ii. 37. and xxvi. 18.

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18. Ezek. xxxvi. 26, 27. John vi. 44, 45.

Questions EXPLANATORY.

I. **W**HEN is that Application which is so made of Redemption unto a Sinner, that he is really and inseparably united to Christ?

A. It is in effectual Calling whereby the Sinner is made to hear and answer the Call of God in the Gospel. *Isa. xlii. 18. Rom. ix. 24, 25, 26. Jer. xxxi. 33. Ezek. xxxvi. 26, 27. John x. 3. Gal. i. 15. 2 Thes. ii. 14. 2 Tim. i. 9. 1 Pet. ii. 9. and v. 10. 2 Pet. i. 3.*

II. Do all that are under the Call of the Gospel answer it in the like Manner?

A. No, all do not, for Vocation is distinguished into external and ineffectual, and internal as well as external, whereby the outward is made effectual. *Matt. xx. 16. and xxii. 14. John v. 40. and xii. 37, 38.*

III. What is the Call of the Gospel in general?

A. It is the Revelation of Christ, and gracious indefinite Invitation of Sinners to come to Christ in the Gospel Word and Ministry, for Life and Salvation. *Isa. lv. 1, 2. Luke xiv. 16, 17.*

IV. How comes it that the Word of the Gospel becomes effectual to some more than to others?

A. It is only from the free distinguishing Grace of God whereby the Word becomes effectual to them that are saved, through the powerful Operation of the Spirit of God. *Rom. viii. 30. and ix. 16. and xi. 17. 2 Thes. i. 11, 12. 2 Cor. iii. 16, 17. Eph. iii. 7.*

V. May not they that never heard the Gospel be saved without the Knowledge of the Name of Christ?

A. It

A. It is a cursed Opinion that any one may be saved in his own Religion though never so false, for there is no other Name given under Heaven whereby Men can be saved. *Acts* iv. 12. *1 Cor.* i. 21, 23. *Mich.* iv. 5.

VI. But may not Men be saved by the Name of Christ though they know it not, nor believe in his Name?

A. No, all adult Persons who are saved by Christ shall have Knowledge of Christ, and Faith in his Name. *John* i. 12. and xx. 31. *2 Pet.* i. 3. *Psal.* lxxix. 6. *Rom.* x. 14. *2 Thes.* i. 8. *John* viii. 24. *1 Thes.* v. 9.

VII. May not Men be saved who are diligent to frame their Lives according to the Light of Nature?

A. No, the Light of Nature never did, nor will save any one, it being neither able to do it, nor appointed of God thereto, and it being but the Law at best which works Wrath. *1 Cor.* ii. 14. *Rom.* i. 19. and ii. 14, 15. and iv. 15. *Eph.* ii. 3. *1 Thes.* v. 9. *Rom.* viii. 3.

VIII. Cannot Man prepare himself by his own natural Strength unto Faith, and calling upon God?

A. The Condition of Man since the Fall is not only so impotent, but his depraved Nature is so obstinately contrary unto God, that he will not, nor cannot, prepare his Heart to Faith and Calling upon God, as appears plainly from these Scriptures. *Gen.* vi. 5. *Rom.* iii. 9, 19. *Eph.* ii. 2, 3, 4. *Col.* ii. 13. *John* vi. 44, 45. *Gal.* v. 17. *Rom.* viii. 7, 8.

IX. Hath a natural Man before Faith no Power to do any Works pleasing to God?

A. No Power at all; good Works spring from Faith, therefore without Faith a Man is without Christ, without whom we can do nothing. Hence
without

without Faith it is impossible to please God. *John* xv. 5. *Heb.* xi. 6. *Rom.* vii. 14, 18. and ix. 32.

X. *How comes any one to believe unto Salvation?*

A. It is through the Grace of God by Christ preventing of us, quickening and raising of us to a newness of Life. *Eph.* ii. 1, 2, 4, 5, 6, 8. 1 *Tim.* i. 14, 15, 16. *John* xi. 25, 26.

XI. *Hath no natural Man a Free-will?*

A. Every natural Man hath a Free-will, but it is to that which is evil and sinful; and he hath no Purpose of Heart to do Good, nor Inclination thereto; and whatever is pretended unto, is hypocritical and sinful in God's Sight, being not done according to the Strictness of the Law, nor Rules of the Gospel. *Psal.* xiv. 1, 3, 4. *Rom.* iii. 11, &c.

XII. *How cometh any Man to will or do any Thing that is good?*

A. God worketh in him to will and to do, and maketh him willing in the Day of his Power. *Phil.* ii. 13. *Psal.* cx. 3.

XIII. *What are we to think of Works done before this preventing Grace of God by Christ?*

A. Works done before the Grace of Christ, and the Inspiration of the Spirit are by no Means pleasing to God, neither do they make a Man meet to receive Grace, nor graciously accepted unto Meetness or Congruity, but have certainly the Nature of Sin. *Col.* i. 21. 1 *Cor.* ii. 14. *Gen.* vi. 5. and viii. 21. *Hag.* ii. 14. *Rom.* v. 6. and viii. 7. 2 *Kings* x. 30, 31. *Matt.* vi. 2, 7. *Prov.* xv. 8, 29. and xxviii. 9. *Isa.* lxvi. 3. *Job* xxi. 14, 16. *Tit.* i. 15.

XIV. *Doth not the Law prepare us for the Grace of the Gospel?*

A. No more in itself than Sin and Misery doth; for the Law makes known Sin, and leaves a Man under Wrath, hath no Remedy in it, the whole
Revelation

Revelation of Remedy, and Application thereof, is the Grace of the Gospel. *Rom. iii. 9, 10, 19, and iv. 15. and v. 12, 13. Luke xix. 10.*

XV. *Doth not the Word of God contain the Law?*

A. It contains both Law and Gospel.

XVI. *Of what Use then is the Law as to the Grace of the Gospel?*

A. Of great Use. 1. The Grace of the Gospel shews Sinners thereby what their remediless Estate is under Sin, and the Law. 2. That they cannot be saved by any Works of the Law, or Strength received from it. 3. It serves to display and set forth thereby in the Gospel Discovery, the Glory and Fulness of Christ, and of the Grace of God unto Sinners. 4. To shew how God hath provided for the Honour of his Law and Justice in a Sinner's Salvation. 5. A Sinner's Enmity to the Law is taken off by the Grace of the Gospel, whereby it's written in his Heart, and he obeys it from new Principles and for new Ends. He receives new Strength and Ability so to do. 7. The Rule of Obedience contained in the Law, is an abiding and standing Rule to all, even to all Believers in their Practise of new Obedience, and the Grace of God teacheth it. *Rom. iii. 20, 21, 23, 24, &c. Rom. v. 6, 8, 10. and x. 4. Gal. iii. 10, 11, 19, 21, 22. Rom. vii. 7, 12. Isa. xlii. 21. Jer. xxxi. 33. 1 John ii. 7, 8. Tit. ii. 11, 12.*

XVII. *What is the Work of the Spirit in effectual Calling?*

A. It is the Work of Faith with Power, whereby a Sinner doth certainly believe the gracious Discovery of his undone Estate under the Sin and the Law, and takes up his Rest in Grace of Christ by the same Faith unto Salvation. *Rom. vii. 4, 10, 13, 14. Matt. xi. 28. 1 Tim. i. 15.*

XVIII. *How is this Faith distinguished as to the Object?*

A. Upon the gracious Discovery of the true Nature of the Law and Gospel, with convincing Evidence, the Truth of both is believingly received, and applied respectively. *Rom. vii. 14, 24, 25. 2 Cor. iii. 6, 8, 17, 18. and iv. 6.*

XIX. *What is this Faith called in Reference to the Law and a Sin Estate?*

A. It is called Conviction, and it is so from the proper Efficacy of the Evidence and Demonstration of the Spirit of Grace producing Faith. *1 Cor. ii. 4, 5. John xvi. 7, 8, 9, 10, 13, 14.*

XX. *What is Faith in Reference to the Grace of the Gospel?*

A. It is the saving Illumination of the Mind in the believing Knowledge of Christ, whereby the Will is brought to close with God in Christ as the chiefest Good. *Phil. i. 17, 18. 2 Pet. i. 3. Col. ii. 2, 3. John xvii. 3. Psal. xviii. 28. and cxix. 30. 2 Cor. iv. 4, 6.*

XXI. *Are there not Convictions that are not of this Work?*

A. There are many Convictions in unregenerate Men that are called common, that proceed from the Law only and an awakned Conscience, which are not from Gospel Grace. *John viii. 9. 2 Cor. iii. 7, 9. Acts viii. 22, 24. and v. 4, 9. Matt. xxvii. 3, 4, 5.*

XXII. *How do the divine Persons co-operate in this great new Creation Work?*

A. The Father draweth to the Son, and teacheth by the Spirit, and the Son by himself, and the same Spirit raiseth the dead Sinner from Death to a Life of Faith. *John vi. 44, 45. and v. 21, 25. John x. 16. and xvi. 8. 2 Cor. iv. 6. and v. 20. Acts xxvi. 18.*

XXIII. *From*

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XXIII. *From what State, to what State is a Sinner effectually called by Gospel Grace?*

A. From a State of Death under Sin and the Law, to a State of Life and Light in Christ. *John* iv. 24. *Eph.* ii. 5, 6. 1 *John* iii. 14. *Acts* xxvi. 18.

XXIV. *What is the State of Death, in or under Sin?*

A. It is an absolute State of Pollution, and relative State of Condemnation, in respect of the Law. *Rom.* iii. 9, &c. 19. *Gal.* iii. 10. *John* iii. 18, 19, 39.

XXV. *What is the State of Grace?*

A. It is a State of Life in Christ, relative in Freedom from Condemnation, and an absolute Creation in Christ Jesus unto good Works. *Gal.* ii. 20. *Rom.* viii. 1. *Eph.* ii. 10. and iii. 17.

XXVI. *How is this great Change made?*

A. By inevitable Grace, Light, and irresistible Power. *John* vi. 44, 45. and x. 16. and xvi. 8. *Eph.* i. 19. 2 *Cor.* iv. 6. *Luke* xi. 21, 22.

XXVII. *What are the necessary immediate Effects of this Light and Power?*

A. A wonderful Removal of one Extream, and Introduction of another. *Acts* xxvi. 18. *John* v. 24.

XXVIII. *What is the Extream that is removed?*

A. A dark Mind, perverse Will, or hard Heart, a guilty Conscience. *Eph.* iv. 18. *John* iii. 19, 20. *Ezek.* xi. 19. *John* viii. 9. *Tit.* i. 15.

XXIX. *How is the dark Mind changed?*

A. The effectual Light of the glorious Gospel entering into the Heart, so as to be believed, is called Illumination. 2 *Cor.* iv. 4, 5, 6. *Acts* xxvi. 18. *Eph.* i. 17, 18. 2 *Pet.* i. 2. *Col.* iii. 10. 1 *Tim.* ii. 4. 2 *Cor.* ii. 14. *Psal.* cxix. 66.

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XXX. *How is the Perverseness of the Will removed?*

A. By taking away the Heart of Stone, and giving a Heart of Flesh, which is removing Unwillingness and legal Principles, and making the Soul truly willing from true Gospel Principles. *Ezek.* xi. 19. *Rom.* v. 5, 6, 8. *Eph.* ii. 5, 16. *2 Cor.* v. 14, 20. *Cant.* i. 4. *Psal.* cx. 3. *Jer.* xxxi. 3. *Phil.* iii. 10. and ii. 13.

XXXI. *How is the guilty Conscience removed?*

A. By sprinkling of the Blood of Jesus Christ, which is a believing Application of the satisfying Righteousness of Christ, unto Participation of the Remission and Pardon of Sin. *1 Pet.* i. 2. *Heb.* xii. 24. and ix. 13. and x. 2.

XXXII. *What is the Gospel Result of all this?*

A. It is the receiving and entering into Possession of the Promise of the Covenant of Grace, which is eternal Life through Jesus Christ. *1 John* ii. 26. and v. 11, 12. *2 Thes.* i. 11, 12. *1 John* xii. 13. *John* vi. 44. *Col.* ii. 13. *Eph.* ii. 8, 12, 13. *Tit.* i. 2, 3.

XXXIII. *What is effectual Calling called in Respect of the Change of State?*

A. Conversion, which is a turning from Sin by Christ unto God. *Acts* iii. 19. *James* v. 19. *Psal.* li. 13. *Matt.* xviii. 3. *John* xii. 40. *Psal.* xix. 7. *Isa.* i. 27. *Ezek.* xxxvi. 26. *Eph.* iv. 21, 22. *2 Cor.* v. 17.

XXXIV. *Why is it called Regeneration?*

A. Because we are meerly passive in the Production of this new Life, and are as it were, begotten and born again into it, having no Power to convert ourselves. *John* iii. 6, 8. *Rom.* ix. 11. *James* i. 18. *1 Pet.* i. 3.

XXXV. *Why is Faith said to be the receiving of Christ?*

A. Because

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A. Because that is the true Nature of it, viz. to see, receive, and partake of Christ, and not the Condition of receiving, there's nothing the immediate previous Cause, and Condition of receiving Christ, but God's free giving him. *John i. 12. and xiii. 20.*

XXXVI. *How doth a Sinner come at first to receive Christ?*

A. God holds forth Christ, and he offers himself unto a Sinner in the Gospel, as the first great Gift of the Covenant of Grace, and doth persuade and enable the Sinner to receive him in believing. *John xvi. 14. John iii. 15, 16. and vi. 37. Rom. v. 7, 8, 9, 10. and viii. 32.*

XXXVII. *What follows from hence?*

A. That in true receiving of Christ by Faith, the Soul closeth with Christ as a Sinner, without consideration of any Conditions in himself to the qualifying him for the receiving him, for under the same Notion that he is offered, he must be received; but he is offered a Saviour to Sinners only. *1 Tim. i. 15, 16. Rom. v. 8. Luke xv. 2. Matt. ix. 11, 12, 13. Mark ii. 17. Mich. vii. 19. Matt. i. 21. Luke i. 77. Heb. viii. 12. and x. 17. Col. ii. 13.*

XXXVIII. *What will be inferred from hence?*

A. That every true Believer hath received, thro' Gospel Light, and doth retain a believing Conviction of his sinful and miserable State by Nature, with a lasting Sense of Sin and Remorse thereon, according unto God. *1 Tim. i. 15. Eph. ii. 4, 5. John xvi. 8. Acts ii. 37. Ezek. vii. 16. 2 Cor. vii. 9, 10.*

XXXIX. *What will further follow?*

A. That by this Faith he is cut off from his standing under the Dominion of the Law, in the first Adam. *Luke iii. 7, 8, 9. Rom. vii. 1, 7. Col.*

Col. i. 13. Rom. v. 12, 16, 19. and vi. 3, 14.
1 Cor. xv. 22. Gal. iii. 10. Eph. ii. 5, 6, 7. Gal.
ii. 19, 20.

XL. *What else must needs be found in the Frame of Heart accompanying this new State immediately?*

A. Will and Affections moving, and acting accordingly.

XLI. *How are the Will and Affections moving and acting towards Sin and the State of Death, from whence the Sinner was called?*

A. They are carried forth with all Averseness, Hatred, watchful Jealousy, and godly Fear. *Psal.* cxix. 104, 113, 128, 163. *Jer.* xxxi. 19. *Ezek.* vi. 9. and xx. 43. *Hos.* xiv. 2, 8.

XLII. *What ariseth from this Frame of Heart towards Sin and the State of Death?*

A. Repentance unto Life, which is a sensible turning from Sin to God through Faith in Jesus Christ, and is the same Thing in its Nature with Conversion, if it be understood of the first Change. *Acts* v. 31. and xi. 18. and xxiv. 27. *Luke* xxiv. 47. *Ezek.* xviii. 30, 31. *Isa.* xxx. 22. *Acts* xx. 21. *Rom.* v. 2. *2 Cor.* vii. 11.

XLIII. *Why do you say, that the turning in Repentance must be by Faith?*

A. Because it's impossible that a Sinner should come to God, but in and through a Mediator which is by Faith only. *John* xiv. 6. *1 John* v. 11, 12. *Acts* v. 30, 31.

XLIV. *How doth the Will and Affections move towards God?*

A. From the believing Taste the Soul hath of the Love of God in Christ, it is carried forth unto God through Christ as the chiefest Good, with hearty and sincere Love and Delight. *Psal.* iv. 6. and xxvii. 8. *Isa.* lii. 7. *Rom.* v. 5. *1 John* iii. 16. and iv. 16, 17. *1 Tim.* i. 14. *Eph.* ii. 4. and iii. 19. and

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and vi. 23, 24. *John* xiv. 23. *Psal.* cxvi. 1. and
cxix. 127, 159. *1 Thes.* i. 5. *1 Pet.* i. 8. *Gal.*
v. 6. *2 Thes.* iii. 5. *John* xv. 10. *1 Thes.* iv. 9.
John iv. 7, 12, 19. *2 Cor.* iii. 3. *1 Pet.* ii. 3.
4, 5, 6, 7.

*XLV. What is another Fruit of the Spirit in the
Frame of Heart inseparate from true Faith?*

A. Great Poverty of Spirit whereby a believing
Sinner is cut off from all Self-Sufficiency, and Ful-
ness in the Creature, and acts accordingly, which
is Self-denial. *Hos.* xiv. 3. *Matt.* v. 3. and xvi.
24, 25, 26. *Mark* viii. 34. *Luke* xviii. 13. *Phil.*
iii. 3, 8, 9. *Rev.* ii. 9.

*XLVI. What other beautiful Flower grows in this
Garden?*

A. Among many more there is one much like
the Former coming from the same Root, which is
a quiet Submission to, and Compliance with the
Will of God, whereby a Sinner is cut off from
Self-sovereignty, and God becomes all, and in all.
Matt. xi. 28, 29. *Psal.* xxxix. 2, 9. and cxxxix.
2. *Judges* x. 15. *Jer.* xxxi. 18. *Luke* xv. 18,
19. *Acts* ix. 6. *Phil.* iv. 11. *1 Tim.* vi. 6, 8.
Heb. xiii. 5.

XLVII. How is true Faith to be distinguished?

A. Only as to Degree, its weaker or stronger.
Isa. liv. 11. *Rom.* iv. 20. and xiv. 1. *Matt.* vi.
25, 30. and xiv. 30, 31. *1 John* ii. 12, 13, 14.

XLVIII. What is weak Faith?

A. That which is accompanied with much Doubt-
ing, which is a questioning the Truth of that which
I should believe. *Acts* ii. 12. *Gal.* iv. 20. *Matt.*
xiv. 31. and xxi. 21. *Mark* xi. 23. *John* x. 24.
Matt. xxviii. 17. *Acts* x. 17, 20. *Rom.* xiv. 25.
1 Tim. ii. 8.

XLIX. Is doubting commendable in a Believer?

A. No,

A. No, for Christ always reprov'd it, it greatly dishonours God, and hurts us, and the Gospel commands us to believe, and pray without doubting. *Matt. xiv. 31. Luke xii. 29. 1 Tim. ii. 8. James i. 6, 7, 8.*

L. *What are the usual Causes of doubting?*

A. Weakness in Knowledge, Withdrawment of spiritual Assistances, prevailing of Sin or Temptation. *1 Cor. viii. 7, 9, 11. 1 Thes. v. 14. Rom. xiv. 1, 2. and xv. 1. Isa. viii. 17. Psal. x. 1. Job xiii. 24. Psal. lxiv. 24. James i. 6, 14. Gal. vi. 1.*

LI. *What is a strong Faith?*

A. A strong well grounded Confidence with little or no staggering or doubting; this is most commendable, gives most Glory to God, and brings most Consolation to us in doing or suffering God's Will. *Rom. iv. 19, 20. Heb. xi. per tot. and iii. 6. and vi. 18. Rom. xv. 3. Col. i. 10, 11. Matt. xv. 28. Heb. x. 22. James i. 6.*

LII. *How are elect Infants that die Infants effectually called?*

A. They, as others, being redeemed by Christ, are regenerated by the Spirit who worketh where, when, and how he pleaseth. *Luke xviii. 15, 16, 26. Rom. ix. 11, 16. John iii. 8. Mark ix. 36, 37. Hos. xii. 3.*

John Cragsey his Book Bought of John Norton of Grantham Lincolnshire at Oldford Catter fair 1754

CHAP. XXX.

Of Justification.

ART. 17. *They who through Grace obey the Calling, be justified freely, &c.*

ART. 11. *We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not of our own Works or Deservings. Wherefore that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.*

ART. 9. *There is no Condemnation for them that believe, and are baptized.*

PRINCIPLE XXXII.

They that are effectually called, do, in this Life, partake of Justification, Adoption, Sanctification, and
F f *several*

several other Benefits which in this Life do either accompany, or flow from them. Rom. viii. 3. Eph. i. 5. 1 Cor. i. 16, 20.

QUESTIONS Explanatory.

I. **T**HUS far of Union; *What is the Communion which a Sinner through Grace is brought unto?*

A. Upon Union with Christ there follows a blessed Communion betwixt Christ, and the Sinner. 1 Cor. x. 16. 2 Cor. xiii. 14. and vi. 16. 1 John i. 3.

II. *What is Communion?*

A. It is reciprocal Communication, or a mutual Participation of divers Persons in such Things as each hath, or a Co-participation of another's Things which neither of them hath originally.

III. *What is a Believer's Communion with God by mutual Participation?*

A. It stands in a mutual Right, Relation, Indwelling and Enjoyment. Jer. xxxi. 1, 14, 33. and xxxii. 38. Ezek. xi. 20. Eph. iii. 17. 1 John iv. 13. 2 Cor. vi. 16, 18.

IV. *What is the Communion of Believers by Way of Fellowship?*

A. It is their Co-participation of some good Things or Benefits which are in God and Christ, or conveyed to, or bestowed on them. 1 John i. 3, 7. Eph. i. 3. 1 Cor. i. 9. Phil. i. 5. and ii. 1. and iii. 10.

V. *What are the great Things in general which a Sinner partakes of by Way of Communion with God?*

A. A

A. A State of Favour with God, and of Conformity unto Christ. *Psal. lxxxiv. 11, 12. Rom. viii. 30.*

VI. *Wherein consists his Communion in a State of Favour with God?*

A. It consists in Justification and Adoption. *Gal. iv. 4, 5. Eph. i. 5, 6, 7. Rev. ii. 17.*

VII. *Wherein consists it by Conformity to Christ?*

A. In Sanctification and Glorification. *2 Cor. iii. ult. Rom. viii. 29, 30.*

Q. *What is Justification?*

A. It is an Act of God's free Grace } *Assemb.*
wherein he pardoneth all our Sins, and } *sch. Cat.*
accepteth us as Righteous in his Sight
only for the Righteousness of Christ imputed to us, and received by Faith alone.
Rom. iii. 24, 25. 2 Cor. v. 19, 21. Rom. v. 17, 18, 19. Gal. ii. 16. Phil. iii. 9. Tit. iii. 5, 7.

VIII. *What doth Justification import as to the true Sense and Meaning of the Word?*

A. Justification is a Law Term, and of a forensick Sense and Signification, and it is never taken for the making any one Righteous, but a judicial Pronouncing him so, upon finding him on Trial to be Righteous. *Isa. xliii. 9, 26. Prov. xvii. 15. 1 Kings viii. 32.*

IX. *How will Justification appear by what it is opposed unto?*

A. Justification is a judicial Sentence of Absolution from a Charge, finding the Person innocent or righteous, by his own or another's Righteousness, admitted or imputed, and is always opposed to a judicial Sentence of Condemnation, which Sentence never makes the Person a Criminal or Guilty, but

finding him so upon Trial, condemns him. *Exod. xxiii. 7. Isa. v. 23. Prov. x. 2. and xi. 6.*

X. *Must a Man then be perfectly Righteous before he can be justified?*

A. He must be perfectly Righteous, according to Law, before he can be justified legally. *James ii. 10. Rom. iii. 21, 22, 23. Gal. iii. 12.*

XI. *How many Ways may a Man be said to be Righteous that he may be justified?*

A. Two Ways, either by his own perfect Conformity to the Law, or by the perfect Righteousness of another, made his in the Account of the Law. *Gal. iii. 12. Lev. xviii. 5. James ii. 10. Deut. vi. 25. and xxiv. 13. Isa. xxviii. 16, 17. Isa. liii. 11. Rom. iii. 21, 22. Psal. li. 14, 19. Rom. iv. 6. Jer. xxiii. 6.*

XII. *Can any Transgressor of the Law be justified by the Works of the Law which he hath transgressed?*

A. It is impossible, because therein the Law must condemn it self, if it justifies such an one; but the very Nature of the Law is to condemn the least Transgressor, whatever after Works of Obedience there be, for no Act of Obedience, no, not the highest, even of Saints in Heaven, can expiate for the least Breach of God's Law, neither can any Mortification take away the Fault of a Sin committed. *Deut. xxvii. 26. Gal. iii. 10. Rom. iii. 20, 23. James ii. 10.*

XIII. *Were ever any justified by their own personal Righteousness?*

A. Never any but Christ, and the good Angels that never fell. *Isa. 1. 8. Job xxv. 4. 1 Tim. v. 21. Psal. ciii. 20, 21. Rom. iii. 20.*

XIV. *What is imputed Righteousness?*

A. It is Twofold, either that Righteousness which is legally imputed, or reckoned to a Man; or that which

which is graciously imputed, or reckoned to him. There is Imputation of a Man's own Works unto Righteousness, or of the Righteousness of another without his own Works. *Rom. iii. 21. Gal. iii. 12. Rom. iv. 4, 5.*

XV. *Was not Abraham justified by Works, imputed to him for Righteousness?*

A. No, for if he was, he had whereof to glory before Men, if he thought so, but not before God, who knew otherwise, that it could not be. *Rom. iv. 2. Job xxv. 4, 5, 6. Job ix. 20, 21. James ii. 23.*

XVI. *But the Apostle James saith, Abraham was justified by Works; how doth the Apostle Paul and James agree. James ii. 21.*

A. We must not make the Spirit of God to contradict it self. *Paul* speaks of *Abraham's* Justification before God, *James* of *Abraham's* justifying his Faith to Men and Angels, by its glorious Fruits, which he instanceth in. *James ii. 21, 22, 24, 25. See Vers. 17, 18.* But that no Man is justified before God by Works, was manifestly his Opinion, as well as it was *Paul's*. See *James ii. 8, 9, 10, 11, 13. and i. 15, 18. and ii. 5. and iii. 11, 12. and v. 11, 20.*

XVII. *Who then is the Subject of imputed Righteousness in the Gospel Sense for Justification?*

A. The Sinner and ungodly Person only, that hath no Righteousness of his own, God considering no Person as inherently Righteous or Holy, in this gracious Justification. *Rom. iv. 5, and iii. 21, 24. 1 Tim. i. 15.*

XVIII. *If God impute Righteousness only to Sinners as such, then he imputes Righteousness for Justification to all Sinners and all are saved?*

A. It follows no more than if Christ died for Sinners, than for all Sinners; or this, if I relieve
a Beggar

a Beggar as a Beggar, then I relieve all Beggars; or this, if I give Physick to a sick Man as a sick Man, then I give Physick to all the sick Men in the World; for Imputation of Righteousness to a Sinner, is an Act of Grace, and God may do what he will with his own, Imputation of Righteousness being the Gift of Righteousness, and bestowed according to the Pleasure of his Will. *Rom. v. 17, 18, 20.*

XIX. *How is a Sinner said to be justified freely, seeing it is upon the Account of Righteousness, previous thereto in Nature?*

A. Because both the Righteousness of Christ imputed, and Justification by it, terminates freely upon the Sinner, and is absolutely given so to him without Consideration of any Qualification, Work, or fæderal Condition, to be found in him before, in, or after believing; though such are likewise graciously wrought. *Rom. iii. 9, 19, 20, 23, 24, 25. Job ix. 20. Rom. v. 15, 17.*

XX. *But we are said to be justified by Faith; is not that our Righteousness?*

A. We are justified by Faith in Opposition to all Works, even to it self as a Work, in that Faith ascribeth all to Grace, and nothing to Works. *Rom. iv. 5, 14, 16. and v. 1, 2. Gal. iii. 12.*

XXI. *Where is the Justification of a Sinner by Faith founded, seeing there is no Righteousness or Qualification in a Sinner by which he can be justified?*

A. It's founded in the Justification of Christ as the Head of his Body the Elect in whom they were all justified, as in Condemnation of the first Adam we all became dead: So in the Justification of the second Adam, was a Life of Justification provided for all his Seed to terminate on them respectively in due Time. *Rom. iv. 25. and v. 18, 19. 1 Cor. xv. 22. Isa. l. 8. Col. iii. 3.*

XXII. *What*

XXII. *What Righteousness of Christ is a Sinner justified by?*

A. His whole Obedience, active and passive. *Rom. v. 19. Phil. ii. 8.*

XXIII. *Wherein consists his Righteousness called his active Obedience?*

A. In his original and actual Holiness, and Purity of Nature and Life. *Luke i. 35. 2 Cor. v. 21. 1 Pet. i. 22, 23.*

XXIV. *What was his Righteousness, called his passive Obedience?*

A. It was that whereby he was made Sin and Curse for us, suffering the first and second Death, and thereby satisfied the Law which we had transgressed, and made actual Reconciliation for Sinners. *Isa. liii. 6, 7, 8, 9. 2 Cor. v. 21. Gal. iii. 13. Dan. ix. 24.*

XXV. *What Benefit have we in Justification from his original Purity and Righteousness?*

A. We have therein that original Righteousness restored which we lost in our first Parents. *Rom. v. 14, 15. 1 Cor. xv. 21, 22.*

XXVI. *What Benefit have we in Justification by his active perfect Obedience to the whole Law, being made under it?*

A. We have that Perfection of Duty and Service which the Law requireth of Man, as a fæderal Condition of Life the Reward. *Gal. iii. 12. and iv. 4. James ii. 10. Rom. v. 19.*

XXVII. *What is the Benefit in Justification which we receive by his Obedience called Passive?*

A. The taking away our Sins from the Eye of divine Justice, and the Delivery of us from all Condemnation before God, and all penal Sufferings for Sin. *Psal. xxxii. 1. Rom. iv. 7. John i. 29. 1 John iii. 5. Heb. ix. 26, 28. Jer. l. 20. Numb.*

xxiii. 21. *Lew.* xvi. 16, 22, 23. *Isa.* xxxviii. 17. *Mich.* vii. 19. *Rom.* viii. 1, 34. *Gal.* iii. 13.

XXVIII. *What is the next Effect of this Righteousness?*

A. A Right to Life, and the giving forth of the Declaration of God's Reconciliation to the Sinner, in and through Christ, with the full Pardon of all Sins, and Acceptation of his Person as perfectly Righteous before God. *Eph.* i. 6, 7. *Col.* i. 14. *Acts* v. 31. and xiii. 38.

XXIX. *Is this Righteousness of Christ itself imputed to Justification, or only the Effects of it?*

A. The Righteousness of Christ it self, and nothing else, because it was that Righteousness that was the End of the Law, must be that we are justified by, it was that only is fit to justify us, and that only which Christ pleads as our Advocate, and appears in for us, and we plead in Prayer. *Rom.* x. 3, 4. *Jer.* xxiii. 6. *1 John* ii. 1, 2.

XXX. *Why are not the Effects imputed?*

A. The Righteousness of Christ hath its Effects, but they are proper and not imputed; but if the Effects only be imputed, then the Cause is not, which is the Righteousness it self; for the Effects are not the Cause. 2. If the Effects are imputed, the Question is, whether some or all; if all, then Sanctification, and Glorification, are not personally inherent, but imputed only. Again, if the Effects be imputed to Justification, it's most likely Justification is imputed, which is the immediate Effect of Righteousness, and then Justification is our Righteousness whereby we are justified, and Justification is the meritorious Cause or Matter of our Justification, and the Righteousness thereof. And if other Effects, as Adoption, Sanctification, &c. then our Relation to God as Children, and inherent Holiness, are our Righteousness. Lastly, Pardon of Sin is

an Effect ; but Pardon is not imputed, but real and absolute, &c.

XXXI. *What is Pardon of Sin?*

A. It is the Absolution of the Sinner from the Condemnation of the Law for the Sake of Christ's Righteousness, especially in his bearing Sin and suffering for it. *Luke i. 77. Heb. ix. 22. and x. 17, 18. Col. i. 14. Rom. iii. 24, 25, 26, and viii. 33, 34. Gal. iii. 13. Psal. xxxii. 1, 2. Rom. iv. 6, 7.*

XXXII. *What is accepting us as Righteous?*

A. It is not only a freeing us from Condemnation, but accepting us as perfectly righteous in the full and compleat Obedience which Christ performed, not only in suffering, but in his Conformity to all the perceptive Part of the Law of God, in our Stead, as a second *Adam*. *Rom. v. 17. Phil. iii. 8, 9. Rom. x. 3, 4.*

XXXIII. *Is no other Righteousness imputed to us in Justification?*

A. No other but Christ's alone ; not Faith it self, nor the Act of believing, nor any evangelical Obedience of ours, nor any of our imperfect sincere Obedience, nor any Works or inherent Qualification is either the Whole, or any Part of the Righteousness, by which we are justified. *Rom. iii. 22, 24, 25. 2 Cor. v. 19. Tit. iii. 5, 7. Eph. i. 7. Jer. xxiii. 6. 1 Cor. i. 30. Rom. ix. 31, 32. and x. 3, 4. Gal. v. 4. and iii. 11. Rom. iv. 4, 5.*

XXXIV. *Who is the Justifier?*

A. The eternal God in the Person of the Father in the Attribute of Justice, that sits a Judge of his own Law and the Sinner, and both condemns, and justifies. *Rom. iii. 24, 30. and viii. 30, 33. Tit. iii. 7.*

XXXV. *Then Justification is a judicial Act?*

A. It is so as it respects the Righteousness and Satisfaction of Christ; but as it respects the Sinner in Imputation of Righteousness to him, it's a gracious Act, viz. That a Sinner is become the Subject of it, is mere free Grace. *Rom. iii. 24, 25. and v. 17. 2 Cor. v. 19.*

XXXVI. *When is it that a Sinner is justified?*

A. God eternally decreed a Sinner's Justification, and Christ was an eternal Surety (by Virtue of the Covenant of Grace) for Sin; through which Suretyship the Saints before his coming in the Flesh were justified; and lastly, Christ and all the Elect in him were justified at his Resurrection, or else he could not have arose from the Dead. *Rom. iv. ult. 2 Cor. v. 19. 1 Cor. xv. 14, 21, 22. Rom. v. 8, 9, 10. Acts ii. 24.*

XXXVII. *Is this the Justification the Apostle speaks of, when he saith, we are justified by Faith?*

A. When the Apostle speaks of Justification by Faith, he means, that in that Sense we are justified in believing, because then and thereby a Sinner doth sensibly partake of the Grace of Justification, and it terminates on him. *Rom. v. 1.*

XXXVIII. *When is that?*

A. It is, when the Holy Spirit doth in due Time apply Christ's Righteousness to the Sinner in the Promise, and graciously enable him to perceive and receive it by Faith. *Rom. v. 5, 11. John iii. 36. Heb. xi. 1. 1 John v. 10, 12.*

XXXIX. *What Place hath Faith in Justification?*

A. It is no other than a spiritual Organ in a quickned Sinner, freely given him, and wrought by the Holy Spirit in and through Jesus Christ, whereby he sees, tastes, and feelingly lays hold on Jesus Christ, and his Righteousness for Justification. *2 Pet. i. 1. John vi. 40. 1 Pet. ii. 3. Isa. lv. 1.*

Heb.

Heb. vi. 18. Rom. x. 10. Isa. xlv. 24. and xxxii, 17.

XL. Is not that Act of tasting, feeling, seeing, imputed to us for Righteousness?

A. No, nothing is imputed for Righteousness, but the Object seen, tasted, laid hold on; therefore as to be justified by Faith, is to be justified by acknowledged free Grace; so it is to be justified by the Obedience of Christ alone. Rom. iii. 24, 25. and v. 9. 1 Cor. i. 30. 1 Cor. vi. 11. Tit. iii. 6. 7. Psal. cxliii. 7. 1 Cor. iv. 4. Gal. ii. 16, 17. Rom. ix. 30.

XLI. How doth it further appear?

A. By the Nature of this Faith, that renounceth all other Righteousness at home and abroad, and closeth with Christ's, as the one and only. Phil. iii. 8, 9. Isa. lxiv. 6. Luke xviii. 13. Rom. iv. 5.

XLII. How doth Faith see, and lay hold on Jesus Christ in Justification?

A. It sees, closeth with, and lays hold on Jesus Christ as the only Name of Righteousness, Life, and federal Condition of his Justification, and abundantly able and willing to be so to him, whatever he is made of God and promised to be to vile Sinners. Acts iv. 12. and xiii. 38, 39. Hab. vii. 25. 1 Cor. i. 30. Heb. iii. 6, 14.

XLIII. In what Respect doth a Sinner make his first Resort to Christ, in laying hold on him by Faith?

A. As a Priest and a Sacrifice; and therefore he is said to be justified by Faith in his Blood, and by his Blood. Rom. iii. 25. and v. 9. Eph. i. 7. Col. i. 14, 20. Heb. x. 19. 1 Pet. i. 19. 1 John i. 7. Heb. vi. 18, 20.

XLIV. Is not Willingness to take Christ as King, and obey all his Commands, of the Essence of justifying Faith?

A. No, but it is an immediate Consequence and necessary Fruit of Love unto Christ, that ariseth from believing unto Justification, and an Effect of the kingly Office of Christ; but it is the lifting up of Christ on the Cross, that draws Sinners unto him, *1 Pet. i. 2, 3, 8, 19, 21. John iii. 14. and xii. 32. Rom. vi. 17, 18.*

XLV. In what State and Condition is a Sinner before he is justified by Faith?

A. Whatever he is in Respect of Election, the Covenant of Grace, or in Relation to Christ; it is a State and Condition in which he is dead in respect of his Relation to the Law, under Condemnation, and in himself by Nature is not only an Alien to God, Christ, and the Covenant of Grace, but a certain Enemy thereto. *Eph. ii. 2, 3, 12. 2 Cor. vi. 11. Rom. viii. 6, 7. Col. i. 21. John iii. 18.*

XLVI. How oft is a Sinner justified before God?

A. Justification brings a Sinner into a constant and unchangeable State of Pardon and Acceptance with God in Christ, from which he cannot fall, it being founded on the everlasting Covenant. *2 Sam. xxiii. 5. Rom. i. 33. Jer. xxxi. 33. Heb. x. 17.*

XLVII. Do not justified Sinners fall sometimes from a justified State?

A. They fall under much Darknes, and just seeming Ground of doubting of the Goodness of their State by Reason of the Prevalency of Corruption, and Satan's Temptation, but justified ones can never totally and finally fall from that State. *Phil. i. 6. John xiii. 1. 2 Pet. i. 10.*

XLVIII. Wherefore are justified Ones to pray for Pardon?

A. Justified ones whether they fall by greater Sins or no, are frequently to exercise Repentance while Sin remains, and to pray for a believing Sense of Pardon,

Pardon, living by Faith upon the justifying and pardoning Grace of God, as we feed daily on our natural Bread, and pray for it, though we have it in our Possession, that we may receive renewed Nourishment, Comfort, and Strength from it. *Matt. vi. 11, 12. 1 John ii. 1, 2. Psal. li. 12.*

XLIX. *What followeth upon the Perfection and Perpetuity of a Sinner's Justification?*

A. That his State is a State of Reconciliation, and of Impunity.

L. *What is the State of Reconciliation?*

A. It is that whereby the Controversy is at an End, between God and the Soul whatever seeming Breaches there may be. *Rom. v. 1, 10, 11. Col. i. 20, 21. 2 Cor. v. 18, 20.*

LI. *What is that Impunity that belongs to a justified Sinner?*

A. That whereby he is secured from the Charge and Punishment of the Law, or of any one justly by or under it. *Rom. viii. 1, 33. Jer. xxxi. 33, 34, 35. Heb. viii. 12. and x. 17, 18.*

LII. *Is not God displeased with the Sins of the justified?*

A. God is never pleased with the natural State of a Sinner, or with the Sins of the best Men; if he were, Christ should not have died to destroy their Sins, and save them from them, but their Persons are always pleasing in his Sight through Christ. *Isa. liii. 6, 7, 8. Psal. lxxxix. 30, 31, 32, 33. 2 Sam. xi. 27. Deut. i. 37. and iv. 21. John v. 24.*

LIII. *Doth he not then punish them for their Sins?*

A. He cannot in Justice punish Sin to the full Satisfaction of his Justice in Christ, and to a full or partial Satisfaction in them; if he could, either Christ or Believers must suffer unjustly and in vain. *Matt. xx. 28. Rom. viii. 33. Job xxxiii. 24. Heb. x. 17. Mich. vii. 19.*

LIV.

LIV. *Wherefore doth God chastise or afflict justified Ones?*

A. For the Trial of their Faith, and as a Means to purge out Sin because he hates it in his dearest Children, though he hate not them for it. *James i. 3. Heb. xii. 6, 7, 8. Job v. 17. Prov. iii. 11.*

LV. *Doth not God see Sin in his People?*

A. Seeing is ascribed to God in divers Respects, in Respect of his Omnipiency he doth; thus he sees all the Sins, and the least Motions and Affections tending thereto; but in Respect of his Eye of Justice, so as to mark Iniquity, or mark out the Sinner to vindictive Punishment, thus he sees not Sin in justified Ones. *Jer. xii. 3. Prov. v. 21. Zech. iv. 10. 2 Chron. xvi. 9. Psal. cxxx. 3. Psal. li. 9. Numb. xxiii. 21.*

LVI. *What is the Difference betwixt Chastisement and Punishment?*

A. Chastisement proceeds from a fatherly Affection, and belongs to the Grace of Adoption, is designed and managed for the greatest Advantage of the Sufferer; but a Punishment proceeds from unsatisfied and revenging Justice, designed for and managed to the Destruction of the Sinner. *Heb. xii. 6, 7, 10, 11. Isa. liv. 8, 9, 10. and xxvii. 4. Jer. xxi. 5, 12. Rom. v. ult. and vi. 23. Mich. v. 15. Nah. i. 2. Psal. cxlix. 7. Rom. ii. 6, 8. Hos. xi. 9. Zeph. ii. 5. Isa. lxv. 8. Job v. 21. Isa. xiii. 6. Rom. iii. 16.*

LVII. *What is the Reason of the frequent Complaints of the Saints of old.*

A. God would have some of his People lie under a great Sense of Sin, and his Withdrawments, to point out typically, how great a Weight Sin would be to the great Sacrifice that was to bear their Sins in another and higher Manner, and much of their

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Complaints was from their strong Temptations and staggering Faith, when reflecting on their Sins, they questioned their State and the rich pardoning Mercy of God, besides the veiled State of the Covenant of Grace they were under was a great Cause. *Psal.* xliii. 2, 3. and lx. 1, 10. and lxxiii. 14, 15, 21, 22, 23, 26. *Psal.* lxxxviii. 14, 15, 16. 2 *Cor.* iii. 13, 14.

LVIII. *What is a justified Person to do in Case of Fall into Sin, and the Withdrawment of the Light of God's Countenance?*

A. He is to believe on him that justifieth the Ungodly, whereby he carrieth a deep Sense of his Sin and Ungodliness, and flieth to the rich pardoning Grace of God in Christ, manifesting the true Effects thereof in Confession, Remorse, Reformation, and earnest Prayer for the restoring the Light of God's Countenance, and the Sanctification of his Heart and Life, not making any Thing of this as his Righteousness, or doing it in his own Strength. *Psal.* li. 1, 2, 3, 4, 10.



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Book 1756*

C H A P. XXXI.

Of Adoption.

ART. 17. *They who through Grace obey the Calling, be justified freely, they be made the Sons of God by Adoption.*

PRINCIPLE XXXIII.

Adoption is an Act of God's free Grace, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God.
 John i. 12. I John iii. 1. Rom. viii. 7.

QUESTIONS Explanatory.

I. **W**HAT will necessarily follow upon, and flow from the reconciled State of justified ones, and their Impunity?

A. That they are in Favour with God, and have the Relation of the Children of God. *Isa. lvi. 5, 7. Eph. ii. 17, 18, 19. Gal. iv. 5, 6. Heb. xii. 6.*

II. *What will be a sure Effect of their being in Favour with God?*

A. That God's seeming sharpest Dispensations towards justified Ones, are founded in the Sweet-

ness

ness of his Love, and dipt in the Blood of Christ, in so much that they all conduce to their Good, though they know it not sometimes at present. *Col. i. 24. Rom. viii. 28. Psal. cxix. 67, 71, 75, 92. Isa. liv. 11. Hos. v. 15. 2 Cor. iv. 17. 1 Cor. iii. 21, 22, 23. 1 Thes. i. 6. 2 Tim. i. 8. 1 Pet. v. 9. Job v. 23. Isa. xl. 2.*

III. *What is the Relation of Children?*

A. It is the State of Adoption, whereby a justified One is brought into the honourable Relation and Privileges of a Child of God. *Gal. iii. 26. John i. 12. Gal. iv. 5, 6. Heb. xii. 9. 1 John iii. 1. Eph. i. 5.*

IV. *What doth Adoption signify in the common Acceptation?*

A. It is when a Man takes another's natural Child into the Place, and Privilege of his own Son. *Exod. ii. 9. Acts vii. 21. Heb. xi. 24. Ezek. xvi. 6.*

V. *What is God's Adoption of his Children?*

A. It is God's gracious Admittance of Strangers and Enemies, into a State and Relation of Children through Jesus Christ; He becoming their Father in him according to the great Promise of the New Covenant. *Eph. ii. 11, 12, 13. 1 John iii. 1. Gal. iv. 5. Eph. i. 5. Jer. xxxi. 1, 33. 2 Cor. vi. 16.*

VI. *How may God's Sons be distinguished?*

A. God hath but one Son by eternal Generation; Angels and Adam were Sons of God by Creation, justified Ones are the Sons of God by Adoption. *Psal. ii. 7. Job xxxviii. 7. Luke iii. ult. 1 John iii. 1.*

VII. *What is to be considered in Adoption?*

A. The Causes, Relation, Subject, Nature, Frame or Disposition, and the Privileges.

VIII. *What is the first Cause of Adoption?*

A. Eternal Predestination. Eph. i. 5. Rom. viii. 29.

IX. What is the great End of it?

A. The Praise and Glory of God's Grace that shines forth in it. Ibid.

X. What is the meritorious Cause of it?

A. The Redemption of Jesus Christ, and wherein the Covenant Right to it is founded. Isa. liii. 10. Gal. iv. 5. Eph. i. 5.

XI. Who is the immediate Efficient of it?

A. The Holy Ghost being the Spirit of the Father and Son, which takes a justified one into that Relation by Faith. Gal. iii. 26. Rom. viii. 9, 10.

XII. Why do you say a justified one?

A. Because it's founded in Justification of a Sinner, it's only such an one that is justified and reconcil'd, who can partake of the Grace of Adoption: Adoption being the new Name in the white Stone of Justification. Eph. i. 13. Rev. ii. 17. Gal. iv. 5.

XIII. Doth the Grace of Adoption consist only in a Relation?

A. Fatherhood and Sonship is but a Relation, yet there is a Nature and Disposition that is inseparable from it, and is given because of it. Gal. iv. 6.

XIV. Is there a Nature accompanying spiritual Sonship?

A. Those that God is pleased to take into the Number of his Children, he gives a Nature suitable thereto. 2 Cor. v. 17, 18.

XV. How come they into this Nature?

A. By Regeneration, being born of the Spirit. John i. 12, 13. and iii. 6.

XVI. What is the Child like Frame, that attends this new Nature?

A. An admirable Disposition whereby a Child of God carries himself in a due Manner to God as his Father. *Mal. i. 6.*

XVII. How is a Child of God disposed in a due Manner?

A. In that, through the Spirit's Operation, he is brought to such a Frame, that is in some Measure at least. 1. A Sensibleness of his Relation, with a reverential Sense of his due Distance. 2. An affectionate Frame. 3. An obediential Frame. 4. A teachable Frame. 5. A waiting, watchful, submissive and contented Frame. 6. A great Tenderness of his Father's Honour and Concern, with Gospel mourning for Sin. *Zech. xii. 10. Isa. lxiii. 16. Mich. i. 6. Heb. xii. 28. Gal. iv. 6. 1 Pet. i. 14, 17, 18. Heb. xii. 5. Prov. iii. 11. Phil. iv. 11. 1 Tim. vi. 8. Heb. xiii. 5. Isa. liv. 13. Psal. cxxxi. 2. and cxxx. 1, 6.*

XVIII. How doth the Spirit work in producing this gracious Frame of Adoption?

A. It is his Workmanship as a Comforter, sent from Christ by the Father, and by the Father in the Name of the Son. *John xiv. 26. and xv. 26.*

XIX. What is the first Thing the Comforter doth?

A. It comes as a Spirit of Truth guiding into all Truth, receiving of Christ's, and shewing it comfortably to the Soul, wherein it glorifies Christ in an especial Manner. *John xvi. 13, 14. and xiv. 26. and xv. 26. Isa. liy. 13. John vi. 45. 1 Cor. ii. 10.*

XX. What is another eminent Fruit of the Spirit in Adoption?

A. It worketh an excellent praying Frame, and helps Infirmities, making Intercession for us. *Zech. xii. 10. Rom. viii. 16, 17.*

XXI. What is the Intercession of the Spirit?

A. It is that wherein it doth supply us with Pleadings at the Throne of Grace, according to the Mind of God, and enables us to express them, or with such as are beyond what we can express, uttering them by Sighs and Groans. *Rom.* viii. 26, 27.

XXII. *What is the Difference between the Spirit's Intercession and Christ's Intercession?*

A. The Spirit's Intercession is on Earth by Way of Supply of Assistance to our Spirits; Christ's is in Heaven, where he presents himself, and pleads his Merits to the Father for the Acceptance of our Prayers. *Rom.* viii. 26, 34. *1 John* ii. 2. *Heb.* vii. 25.

XXIII. *What Encouragement doth the Spirit give to a Child of God to come with Boldness to the Throne of Grace and Importunity?*

A. The Assurance that we have an Interceding, Sympathizing, great High Priest in Heaven. *Heb.* iv. 14, 15, 16. *Rom.* viii. 15.

XXIV. *How doth the Spirit act further as a Comforter to the Children of God?*

A. In freeing the Soul from a legal, slavish, Bondage, Frame of Spirit, and causing it to walk in Love, and at Liberty, in the Service of Christ, acting from evangelical Principles, and therefrom does Duties, and mortifies Sin. *Rom.* viii. 10, 13, 14, 15, 21. *2 Cor.* iii. 17. *Gal.* v. 1. *Psal.* cxix. 45. *1 John* iv. 18.

XXV. *What doth the Holy Ghost as a Comforter, in Respect of our State of Justification and Adoption?*

A. It confirms us by his Witness, together with our Spirits, that we are the Children of God. *Rom.* viii. 16.

XXVI. *What is meant by our Spirits?*

A. The

A. The Spirit of Faith whereby we are the Sons of God, and have a spiritual Witness in our selves.

2 Cor. iv. 13. Gal. iii. 26. 1 John v. 9, 10.

XXVII. *How bath a Believer a Witness in himself?*

A. By Faith, receiving Christ in an absolute Promise, and realizing it absolutely to his own Soul.

1 John v. 9, 10, 20. Rom. viii. 35, 38. and iv. 16. Gal. iii. 18. Heb. xi. 1.

XXVIII. *How doth the Spirit witness with our Spirits?*

A. By being an Earnest, and Seal.

XXIX. *How by being an Earnest?*

A. In that the Spirit itself is with us, and in us, being the first Fruit of our glorious Inheritance.

1 John iii. 24. Rom. viii. 26. Eph. i. 14. Rom. viii. 9, 11.

XXX. *What is the Sealing of the Spirit?*

A. It is the establishing, and confirming our Faith in the free Promise. 2 Cor. i. 21, 22. Eph. i. 13. and iv. 20. 2 Pet. i. 4.

XXXI. *What are the high Privileges of the Children of God by Adoption?*

A. The Privileges are many, and great, some of which are as follow.

1. Their Name is a great Name. 1 John iii. 1. Isa. lvi. 5. John i. 12. Rev. ii. 17.

2. Their Dignity of Relation is very great, they being the Seed of Christ, God the Father of the Lord Jesus Christ is their Father, and they are born of the Spirit, they are Brethren to Jesus Christ. Isa. liii. 10. 2 Cor. i. 3. Eph. i. 3. John xx. 17. John iii. 6. Heb. ii. 11, 12.

3. They have a glorious Inheritance, and are Co-heirs with Christ. 1 Pet. i. 3, 4. Rom. viii. 17. Gal. iv. 7. Eph. iii. 6. 1 Pet. iii. 7. Rom. iv. 13.

4. They

4. They have high Offices under Christ, and to him in his Family, a high and holy Calling. 2 *Tim.* i. 9. *Phil.* iii. 14. *Eph.* i. 18. *Rev.* i. 6. 1 *Pet.* ii. 5, 6. *Eph.* ii. 6. *Rom.* viii. 37.

5. They have the greatest Attendance even all the holy Angels. *Heb.* i. 14. *Psal.* lxxviii. 17. and civ. 4. and xci. 11. and xxxiv. 7. *Acts* v. 19. *Numb.* xxii. 22, 24, 31. *Judg.* ii. 1, 4. and v. 23. and vi. 11. and xiii. 13. *Psal.* xxxv. 5, 6. *Rev.* v. 11.

6. They can call God Father with Importunity, Boldness, and have Access to his Presence as oft as they will, and ask what they will in the Name of Christ. *Isa.* lxiii. 10. *John* xx. 17. *Rom.* viii. 15. *Gal.* iv. 6. *Isa.* lxiv. 8. *Matt.* vi. 4, 6, 18. *Heb.* iv. 16. *John* xi. 22. and xiv. 13, 14. and xv. 16. and xvi. 23. and xv. 7. and xvi. 26, 27. *Eph.* iii. 20. *James* i. 5. 1 *John* iii. 22. and v. 14, 15. *Rev.* xi. 6. *John* xiv. 13. and xv. 16. *Matt.* vii. 7.

XXXII. *What are the Sins against the Spirit?*

A. Either such as are not consistent with a State of Grace, or such as are found sometimes in the Children of God.

XXXIII. *What are such as are not consistent with a State of Grace?*

A. Utter Unbelief, or the Blasphemy against the Holy Ghost.

XXXIV. *What is utter Unbelief, as it's a common and pardonable Sin against the Holy Ghost?*

A. It is peremptorily to give Discredit to, and resist the Voice of the Spirit, in the Ministry of the Word. *Acts* vii. 51. 2 *Tim.* iii. 8. 1 *John* v. 10. *Luke* x. 10, 11, 12.

XXXV. *What is the great unpardonable Sin against the Holy Ghost?* *

A. It is a presumptuous Sin against some more than ordinary Illuminations, Convictions, and Taste of Gospel Grace, whereby a Man doth knowingly and studiously rebel against the Truth, and maliciously persecute it in himself, and others from an universal Hatred of it, for itself. *Matt. xii. 31, 32. Heb. vi. 4, 5. Job xxiv. 13. Heb. x. 29. Acts xiii. 41. 1 John v. 16.*

XXXVI. *Which are the Sins against the Spirit of God, which God's Children sometimes fall into?*

A. They are those that are contrary to the Spirit of Adoption, whereby the Spirit of God is said to be grieved or quenched, which are Expressions after the Manner of Men.

XXXVII. *When is the Spirit of God said to be grieved?*

A. When by our Frame or Carriage, the holy Spirit withdraws himself in a great Measure as a Comforter in the Grace of Adoption. *Eph. iv. 30.*

XXXVIII. *What are the Sins whereby the Holy Spirit is mostly grieved?*

A. The prevailing of Unbelief, fainting and murmuring under Chastisements, and returning into a Bondage Frame of Spirit. *Psal. xcvi. 40, 41, 42. Psal. xcv. 8, 10. Jer. xxxi. 18. Heb. xii. 5, 6, 7. Job v. 17. Prov. iii. 11. Rom. viii. 15. Gal. iii. 1, 3.*

XXXIX. *What is quenching of the Spirit?*

A. It is that whereby the Fruits of the Spirit are damped, and he damps our Comforts and Profiting, when we neglect or over-whelm them by too much yielding to worldly Cares, Security, Formality, and Lukewarmness. *1 Tim. iv. 14. Luke xxi. 34. Rev. iii. 16, 22.*

* Put of this see Maurice's Faith encouraged.

C H A P. XXXII.

Of Sanctification.

ART. 17. *They who are chosen in Christ, and called according to God's Purpose, by his Spirit working in due Season; they through Grace obey the Calling; they be justified freely; they be made Sons of God by Adoption; they be made like the Image of his only begotten Son Jesus Christ; they walk religiously in good Works, and at length, by God's Mercy, attain to everlasting Felicity.*

PRINCIPLE XXXIV.

Sanctification is a Work of God's free Grace, whereby we are renewed in the whole Man after the Image of God, and are enabled more and more to die unto Sin, and live unto Righteousness. 2 Thes. ii. 13. Eph. v. 23. Rom. vi. 4. and viii. 30. 1 Cor. i. 30. xiii. 13. 2 Pet. i. 3, 4.

QUEST

QUESTIONS Explanatory.

I. **W**E have heard of a Sinner's State of Favour ;
What is his glorious Transformation?

A. It is that whereby beholding as in a Glass the
Glory of the Lord, he is changed into the same
Image from Glory to Glory, as by the Spirit of
the Lord. 2 Cor. iii. 18. Rom. viii. 29. Phil.
iii. 10. Rom. xii. 2.

II. Wherein consists this glorious Transformation?

A. In Sanctification, and Glorification. 1 Cor. i.
30. Acts xxvi. 18. Rom. vi. 22. and viii. 30.
1 Cor. xiii. 9, 13. 2 Pet. i. 3, 4.

III. What doth Sanctification import in the antient
Use of the Word?

A. The making a Thing holy by Separation from
common Uses, and the Dedication of it to holy
Uses. Exod. xiii. 2. and xix. 22. and xxx. 29.
Lev. xxi. 8. and xxvii. 14. Deut. v. 12. and xv.
19. Jer. i. 5. John x. 36. and xvii. 19.

IV. What is Gospel Sanctification?

A. It is such a Separation unto the Lord, whereby
the Sinner is not only devoted to him, but by a
Change of Nature into his Image, is fitted for his
Use in every good Work to which he was devoted.
Ezek. xxxvi. 26. Eph. ii. 10. 2 Tim. ii. 20, 21.
Rom. ix. 23. Col. iii. 10. 2 Pet. i. 3, 4. John
xvii. 17.

V. How comes a vile Sinner to be sanctified?

A. By the purifying of the Blood of Christ, thro'
the mighty Operation of the Spirit of Holiness.
1 Cor. vi. 11. Tit. ii. 14. 1 John i. 7. Rev.
i. 5. 1 Cor. i. 30.

VI. How is the Blood of Christ applied unto Sancti-
fication?

A. In the effectual Application thereof by Faith unto the Soul, whereby the Conscience is purged from dead Works to serve the living God. *Heb.* ix. 14. *Col.* ii. 11, 12, 13. *Eph.* ii. 1, 5. *Tit.* iii. 5, 6. *Heb.* xiii. 20, 21. *Acts* xxvi. 18. *John* i. 16. *John* vi. 68, 69. *Acts* xv. 9.

VII. *What Influence hath Faith on Sanctification?*

A. In that it is a receiving Grace of the Fullness of Christ in Righteousness and Holiness; and engageth the Heart in the greatest Love unto him to holy and new Obedience. *John* i. 16, 17. 2 *Cor.* v. 14, 15. *Col.* ii. 6, 13. *John* vi. 53, 54, 56, 57. 1 *Pet.* i. 8, 9.

VIII. *To which Person of the Holy Trinity is this Work of Sanctification ascribed?*

A. All the three Persons sanctify in their distinct Order and Manner of working, but it is given more especially to the Holy Ghost, because the Father and Son work by the Spirit, in Application of themselves to the Creature. *Col.* i. 2, 3, 4. *Eph.* ii. 3. *Heb.* xii. 1, 2. 1 *Pet.* i. 21, 22, 23. 2 *Cor.* vii. 1. 2 *Thes.* ii. 13. 1 *Pet.* i. 2. *Eph.* v. 26. 1 *Thes.* v. 23. *Heb.* x. 10, 14. *Rom.* xv. 16. *Jude* 1. *John* xvi. 14.

IX. *How is Christ made Sanctification to us?*

A. As we are created and sanctified in him, He being the second *Adam*, the Image of God, is perfectly restored in him, He being the Root and living Fountain of Holiness, from whom all that are redeemed by him are supplied in their Time and Measure. *Heb.* ii. 11. *Eph.* i. 1. and ii. 10. 1 *Cor.* i. 2. *John* xv. 5. 1 *Cor.* i. 30.

X. *What Degree of Holiness have we in Christ Jesus?*

A. As perfect original Holiness, as we had Sinfulness in the first *Adam*, but that which we receive from him whilst we are here, is but in Part,
according

according to the Measure he is pleased to distribute to every one in which they are growing till they shall come to the perfect Man, the Measure of the Fulness of Christ. *Luke* i. 35, 75. *Heb.* vii. 26. and ii. 11. *Col.* i. 19. and ii. 9. *Eph.* iv. 7, 13. *1 Pet.* v. 10. *2 Pet.* iii. 18. *2 Cor.* xii. 7, 8. *Rom.* viii. 23.

XI. *What are the Parts of Sanctification?*

A. Mortification and Vivification. *1 Cor.* v. 7. *Rom.* vi. 3, 11. and viii. 13, 14. *2 Pet.* i. 4. *Rom.* vi. 18, 19, 20.

XII. *What is Mortification?*

A. It is a Death unto Sin, and the Law through the Body of Christ, or a putting off the old Man by a Plantation into a Likeness unto his Death. *Rom.* vi. 6. and vii. 4. *Rom.* viii. 10, 13. *Col.* ii. 12. and iii. 5, 8, 9. *Eph.* iv. 22. *Rom.* vi. 4, 5, 6, 7. *Gal.* vi. 14. *1 Pet.* iv. 1. *2 Cor.* vii. 1.

XIII. *What is Vivification?*

A. It is our living unto God through Jesus Christ, and putting on the new Man, by a Plantation into the Likeness of his Resurrection. *Rom.* vi. 4, 5, 8, 9, 11, 13. and viii. 10, 11, and xiv. 8. *Heb.* xii. 1, 2. *1 Pet.* iv. 1. *Eph.* iv. 22, 23, 24. *Col.* iii. 9, 10. *Gal.* vi. 14. *2 Cor.* vii. 1. *Gal.* ii. 19, 20. *2 Cor.* v. 15.

XIV. *What is the immediate Subject of Sanctification?*

A. As a meer Sinner is the immediate Subject of imputed Righteousness in Justification: So a mere Sinner is the immediate Subject of Sanctification. *1 Cor.* vi. 11, 20. *1 Thes.* v. 23. *Col.* iii. 10. *Tit.* iii. 3, 4. *1 Tim.* i. 15, 16.

XV. *How do Justification and Sanctification differ?*

A. Justification is an Act of Grace, Sanctification a Work of Grace, Justification is by a Righteousness

244. Of Sanctification.

ness without us, Sanctification by Holiness wrought in us; Justification precedes as a Cause, Sanctification follows in Nature as an Effect; Justification is perfect at once, Sanctification is perfecting by Degrees. 1 Cor. vi. 11. Rom. v. 6. Ezek. xxxvi. 27. Rom. iii. 24. and vi. 6. 2 Cor. vii. 1. Phil. iii. 8, 9, 10, 11. Tit. iii. 3, 4.

XVI. *Are not Believers perfect as to Sanctification in this Life?*

A. Their Sanctification is perfect as to kind, but not as to degrees, there is Sin and Imperfection still remaining in them in this Life. Phil. iii. 10, 15. 1 John i. 8. Matt. v. 48. 1 Pet. iii. 18.

XVII. *What necessarily follows from hence?*

A. A continual spiritual Combat, or Conflict, whereby the Flesh lusteth against the Spirit, and the Spirit against the Flesh, being contrary one to another. Rom. vii. 18, 19, 21. Gal. v. 17.

XVIII. *How far is a Sinner sanctified through Grace?*

A. Throughout in Soul, Body, and Spirit. 1 Thes. v. 23.

XIX. *What is the Sanctification of the Understanding?*

A. It is the renewing it in the Knowledge of Christ, purging the Conscience from dead Work. 1 Cor. ii. 13, 14. Acts xxvi. 18. 2 Cor. iv. 2, 4. and iii. 14. Eph. i. 18. Col. i. 9, 10. John xvii. 3, 6.

XX. *What is the Sanctification of the Will?*

A. It is that gracious Transformation whereby the Will of a Sinner is subdued to Christ, and he is freely inclined to close with God through Christ, as the chiefest Good, and to submit to all the Will of God, secret and revealed, in doing and suffering. Psal. cx. 3. and lxxiii. 24, 25. Matt. xxii. 37. Acts xiii. 22.

XXI.

XXI. *What is the Sanctification of the Affections?*

A. That whereby a Man is zealously affected against Sin, from a true Principle of Love to God and his Glory in Christ, and becomes fervent in Spirit serving the Lord. *Gal. v. 24. Col. iii. 2. Rom. xii. 10, 11. Tit. ii. 14. Rev. iii. 19. Numb. xxv. 11, 13. Jam. v. 16. 1 Pet. iv. 8, 22. Col. iv. 1, 3. John xi. 33. 1 Pet. i. 22.*

XX. *What is the Sanctification of the Body?*

A. That whereby the Members of the Body are yielded up as Servants unto Christ, by running the Ways of his Commandments, and walking in the Spirit. *Rom. vi. 13, 19. 1 Thes. v. 23. Phil. ii. 15. Prov. xxxi. 26. Matt. xii. 35. 1 Cor. vi. 15, 17. Col. iii. 5.*



CHAP. XXXIII.

Of Benefits flowing from Justification, &c.

PRINCIPLE XXXV.

The Benefits which in this Life accompany or flow from Justification, Adoption, and Sanctification, are Assurances of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein unto the End. Rom. v. 1, 5. Prov. iv. 18. I John v. 13.

QUESTIONS EXPLANATORY.

Of Assurance.

I. **I**S there any such Thing as Assurances of Salvation?

A. Though Hypocrites have their presumptuous and false Hopes, yet such as truly believe in the Lord Jesus, love and obey him, may in this Life be certainly assured that they are in an Estate of Grace, and may rejoice in the Hope of the Glory of God, of which Hope they shall never be ashamed.

Job

Job viii. 13, 14. *Mich.* iii. 11. *Deut.* xxix. 19.
Matt. vii. 22. *Acts* xxvi. 6, 7. *1 John* ii. 3.
and v. 13. *Rom.* v. 2, 5. *Heb.* xi. 13, 14.

II. *But is this Assurance any more than a bare Conjectural, probable Persuasion?*

A. It is not a probable Persuasion, grounded upon a fallible Hope, but an infallible Assurance of Faith founded upon the divine Truth of the Promises of Salvation, inward Evidences, and the Testimony of the Spirit of Adoption. *Heb.* vi. 11, 17, 18, 19.
1 Pet. i. 4, 5, 6, 10, 11. *2 Cor.* i. 12. *Rom.* viii. 15. *Eph.* iii. 12. *1 John* iii. 16, 19, 24.

III. *What is Assurance?*

A. It is a Certainty of Persuasion of the Truth of something I am informed of, or acquainted with. *Rom.* xiv. 5, 14 and xv. 14. *2 Tim.* i. 5.

IV. *From whence doth such Certainty arise?*

A. From some visible immediate Object presented to ourselves, by Sense or natural Reason, and so it's called our own Knowledge, or else it arises immediately upon the Authority of another, and is called Faith, in Distinction from that of his own Knowledge. *Heb.* xi. 1.

V. *Which is the most certain and unerring Persuasion?*

A. In natural and human Things, the first carries the most infallible Assurance; in spiritual Things, the latter, because they are invisible and revealed; the Evidence of which depends upon the Truth and Authority of him that cannot lie. *1 Cor.* i. 18, 19, 20. and ii. 4, 5, 6, 7, 8, 9, 10. *Tit.* i. 2.

VI. *Whence ariseth Infallibility of Assurance?*

A. Only from infallible Evidence, which is divine Testimony, whence the Demonstration of the Spirit is more infallible than all that arises from Sense or Reason. *1 Cor.* ii. 4. *Rom.* iii. 4. *Prov.* xxx. 6.

1 John

1 John v. 10. Numb. xxiii. 19. 1 Sam. xv. 29.
Hcb. vi. 18.

VII. *Doth not the infallible Assurance of a true Believer arise from his Sense and Experience?*

A. A Believer hath spiritual Sense and Reason, and may take Encouragements or Discouragements therefrom, because the Tree is known by its Fruit; but it is not infallible, because he may be deceived in his Fruit; for good Trees have condemned their Fruit for being all naught, and evil Trees have judged their Fruit good. *Psal. xxxviii. 3, 4, 5, 6, 7. 2 Kings x. 16, 31.*

VIII. *Why are not a Believer's Fruits infallible Grounds of Assurance of his State?*

A. Because he sees many Hypocrites have them according to all he finds in his own Performance, as far as he; likewise from the Nature of true Faith and a regenerate State, he sees much more Reason to condemn his Duties as sinful than otherwise; he sees the Deceitfulness of his Heart so much, that he cannot quit himself of Hypocrisy, wherein he is apt to be confirmed from his frequent Backslidings, and falling into Sin of Omission or Commission, and sometimes at a Rate above ordinary Infirmary. *Prov. xiv. 25. Jer. xvii. 9. Hos. vii. 16. Heb. iii. 13. Rom. vii. 14, 18.*

IX. *May a Man then assure himself of Salvation that lives altogether in Sin of Omission or Commission, or for the most part so?*

A. No, for it is an unalterable Truth, that a good Tree brings forth good Fruit more or less, and an evil Tree nothing but evil Fruit; but the Difficulty in a Child of God lies in discerning his Fruit, so as to distinguish himself thereby infallibly from an Hypocrite. *Matt. iii. 10. and vii. 17, 18, 19. and xii. 33. Luke iii. 9. and vi. 43. 44. Tit. ii. 11, 12.*

X. *Wherein*

X. *Wherein lies the great Difficulty of discerning our selves from sensible Fruits especially?*

A. In that on the best Trees there is so much evil Fruit from remaining corrupt Nature, from whence a Child of God is apt to pass a Judgment on himself, and from the Times of Temptation that he falls into wherein he sits altogether in Darkness, as to what Light of Evidence he can see in himself, and from a twofold gracious Principle. 1. To renounce all his best Works, and Duties in the Point of Justification, wherein his State doth consist. 2. That godly Jealousy he is to maintain constantly over his own Heart, lest he should put Confidence in the Flesh, whence he is always to fear and tremble upon this Account. And lastly, because he finds those Assurances are so unconstant, and will not be an Anchor to hold him under the Stress of such Waves themselves which he hath experienced.

Psal. xxxviii. 3, 7. *Rom.* vii. 23, 24. *Psal.* lxxxviii. 6. *Isa.* l. 10. *Phil.* iii. 8, 9. *Psal.* cxliii. 3, 4. *Phil.* iii. 8, 9. 2 *Cor.* xii. 7. and ii. 11. *Psal.* cix. 22, 23, 24. *Job* vii. 4. *Isa.* liv. 11.

XI. *Are then the sensible Experiences of God's Children of no Use as to Assurance?*

A. Abstractly considered, and in themselves they are no more than Cyphers, because they are but Creatures, and but Creatures Testimony, and therefore not infallible Grounds. 1 *John* v. 9.

XII. *Are they then of no Signification in this great Business of Assurance?*

A. Very great, if there be a Figure joined with them and set before them, and not after them, that may give Light and Weight unto them.

XIII. *What Figure is to be set before them?*

A. Faith, directly and truly, acting on the free Grace of God in the Promise, and the free Ope-

ration and Witness of God by the Spirit, to what we judge to be the Fruit of the Spirit. 2 Cor. i. 12. and xii. 8, 9, 10. Rom. xii. 3. Gal. ii. 20. Eph. ii. 5, 8. and iv. 7. and iii. 8. 2 Thes. ii. 16. 1 Tim. i. 2. and 2 Tim. i. 2. 2 Tim. ii. 1. 1 Cor. iii. 10. and xv. 10. 2 Cor. ix. 14. 2 Thes. i. 10. Isa. xxxviii. 3, 17.

XIV. *How come the Saints then to be infallibly assured?*

A. By taking up with the free and absolute Promise by a strong Faith; giving Glory to God for his unspeakable Gift of Christ, and of all subordinate Gifts and Graces in and thro' him. Gal. ii. 20. Rom. iv. 20, 21, 24. 2 Cor. ix. 15. Eph. ii. 3. 2 Sam. xxiii. 5. Job xix. 25.

XV. *Wherein lies the Infallibility of the Faith of Assurance?*

A. Not in any Thing seen or felt in ourselves, but from what Faith finds in God through Christ receiving his Testimony, who is sufficient, unchangeable, true, faithful, and gracious. Rom. iv. 4, 22. 1 Pet. i. 5. Mal. iii. 6. Tit. i. 2. 1 John ii. 27. Psal. cxvi. 7, 8.

XVI. *What further makes a great Figure in the Grace of Assurance, so as to make sensible Evidences to speak to our Comfort?*

A. The glorious Revelation and Witness of the Spirit, whereby it shines in it self, and in the abundant Grace of the Gospel, and whereby we see the Things that are freely given unto us of God. 2 Cor. ii. 9, 12. Rom. viii. 16. 1 John iii. 24. Psal. xxxv. 3. and xciv. 19. 1 Pet. i. 3, 4. 1 Cor. ii. 12, 15. 1 John iv. 13. and ii. 27. Eph. iii. 16, 17, 18, 19.

XVII. *What Use have these sensible Evidences when they shine not so much by the Light of Gospel Grace in believing?*

A. They

A. They serve for some Stay to a weak staggering Faith. *Isa. xxxviii. 3. John xx. 27, 28.*

XVIII. Of what Use are sensible Experiences further?

A. As they are probable and conjectural Grounds of Persuasion to our selves where there is little and weak Faith, so they are the best Grounds of Persuasion (though not infallible) that we can give unto others (in the Light of Love) to judge of our spiritual Estate by, being seen in a manifest Profession and Conversation. *Matt. v. 15, 16. and vii. 16, 17, 20. Psal. lxvi. 16. James ii. 14, 16, 17, 18. 1 Pet. iii. 15.*

XIX. Doth an infallible Assurance belong to the Essence of true Faith?

A. All true Faith, so far as it is thus taking up upon an infallible Ground, layeth hold on that Object which never can nor will deceive him, and so far the least Faith, if true, is infallible in Respect of the Object it closes with. *Tit. i. 2. Heb. xi. 1:*

XX. But I mean by infallible Assurance, a full Assurance of Faith, that hath no doubting mixed with it in its acting, which is of the Subject?

A. We must distinguish between a Persuasion and such a Persuasion as is full; that all Faith hath a Persuasion in it according to the Measure of Evidence it doth receive; that some Mens Faith at some Times doth not take in all Evidence that it should, is manifest; and therefore is so far weak as it wants Evidence, or labours under apprehended Grounds of doubting. *Matt. xiv. 31. and xxi. 21. Mark xi. 23. John x. 24.*

XXI. Is there such a full Assurance as hath no Doubting in the World mixed with it upon no Accounts?

A. It is possible there may be such a Faith in this Life, but if there be, it is not unalterable as to

its Degree, and as it wanteth of a Perfection in Degree, it's mingled with Doubting and Unbelief, and is not so full Assurance as it should be. *Rom. iv. 20, 21. Psal. xlii. 11. Acts x. 17. and xi. 12. Matt. xxviii. 17. Heb. vi. 11. and x. 22. Col. ii. 2. 1 Thes. i. 5. Acts ii. 26. Matt. xiv. 29, 31.*

XXII. *Full Assurance is not of the Essence of true Faith is it?*

A. A true Persuasion is of the Essence of true Faith; but the highest Degree of Assurance is no more essential, than it is essential to a Man to be grown to the highest Stature. *Eph. iv. 15. 1 Pet. ii. 2. 2 Pet. iii. 18.*

XXIII. *Is doubting of the Essence of true Faith?*

A. It is contrary to it, and of the Nature of Unbelief, because it questions and staggers at the Promise, or something in it, it is always reprov'd, and dishonours God instead of giving Glory to him. *Matt. vi. 30. and viii. 26. and xiv. 31. and xvi. 16, 18. Luke xii. 28. Rom. iv. 20.*

XXIV. *What other Reason is there that full Assurance is not of the Essence of true Faith?*

A. Because that though all full Assurance of a Man's State and Salvation, principally lies in believing and depends upon Faith, yet full Assurance is made up of Assurance of Faith, and spiritual Sense, and feeling together, *i. e.* it is made up of Faith and Experience. *2 Tim. i. 12. and iv. 7, 8.*

XXV. *Is it the full Assurance of a Man's good Estate already attained, that, which a Sinner is called at first to believe?*

A. No, but he is called to believe confidently, and stedfastly on the Name of the Lord Jesus Christ, as he is offered in the Grace of the Promise, whereby he enters into that Estate, which is an Assurance of Acceptance, though not that he is accepted already; of

of Reception, though not that he is already received.
Eph. iii. 12. *John* vi. 37. *Mark* xi. 21. *Matt.*
 xxi. 11. *James* i. 6, 7. *1 Tim.* ii. 8. *1 Thes.*
 i. 5. *John* iv. 39, 42.

XXVI. *Doth not this Doctrine breed Presumption?*

A. There is no Truth, but may be abused and
 perverted by a carnal Mind; but it is not Presump-
 tion confidently to receive the very Grace of God
 in the Promise, it cannot be received in vain, and
 its Obedience to the very Command of Christ. *1*
John iii. 23. *1 Thes.* ii. 13. *1 Cor.* xv. 10.
2 Cor. vi. 1, 2.

XXVII. *What is the Reason that many that truly
 believe, say, they have not Assurance?*

A. If they truly believe according to the Gospel,
 they are so persuaded of the Grace of Christ, as to
 rest and stay in some Measure upon it, though
 they see nothing in themselves, which is Assurance
 of Faith, for no Man will continue to rest upon
 that he cannot believe, or hath any Ground to rest
 upon. *Isa.* lxiii. 13. *Psal.* xxvii. 13. and xxv. 2.
 and xxxiv. 24. and lii. 8. *1 Cor.* i. 9.

XXVIII. *What is the Assurance that they seem then
 to want?*

A. It is an Assurance arising from spiritual Sense
 and Feeling of such Effects of the Grace of God
 in them, as Gifts and Enlargements in Duty, which
 they would measure their State by, rather than Po-
 verty of Spirit, hungering and thirsting after Christ,
 and living wholly upon him, which is the very Nature
 of Faith; and some do so depend on their Duties
 as certain visible Evidences, that they are always
 in Doubts, and never are assured. *1 Cor.* i. 9. *2*
Cor. v. 7. and x. 12. *Matt.* v. 3, 6. *Isa.* lv. 1.
Rev. ii. 9.

XXIX.

XXIX. *What is the Remedy for those that thus labour and sit in Darkness, as to Comfort, upon this Account?*

A. They are to know better the Nature of the Life of Faith, and take up more entire Comfort to themselves therein, believing in Hope against Hope. *Isa.* l. 10. *Psal.* xlii. 11. *Job* xiii. 15, 16. *Rom.* iv. 17, 18.

XXX. *They that attain to the highest Degrees of Assurance of their State, both from Faith and spiritual Feeling, from the Examination of their Faith, and the reflex Act of their Soul, upon the Fruits thereof have they this Assurance constantly and at all Times?*

A. No, true Believers that have attained it may have both their Faith and Experiences divers Ways shaken, diminished, and intermitted by Sin, Temptation of Satan, afflicting, trying Providences, or God withdrawing the Light of his Countenance. *Cant.* v. 2, 3, 6. and iii. 1. *Psal.* li. 8, 12, 13. *Eph.* iv. 30. *Psal.* lxxvii. 2, 12. and lxxxviii. *Psal.* l. 10. *Mich.* vii. 7, 8, 9.

XXXI. *Are Believers to rest themselves satisfied in a doubting Condition, with weak and lower Degrees of Faith or the Fruits thereof?*

A. No, they are to strive after more lively and chearful Acts of Faith, and stir up the Grace of God that is in them, praying in the Spirit for more of the Spirit of Adoption in all gospel Means, and fuller Measure of Assurance, doubting being a great Sin. *2 Pet.* i. 2. *1 Tim.* ii. 8. *Heb.* iv. 16. and x. 22. *Job* xiii. 15, 16. *Psal.* xlii. 11. *2 Pet.* iii. 1. *Heb.* vi. 11, 12.

Of Peace of Conscience.

I. **W**HAT is Peace of Conscience?

A. It is the Tranquility of the Mind of Man, duly enlightned comparing itself a right with the Law of God. *Acts* xxiii. 1. *1 Pet.* iii. 21. *Gal.* v. 21, 22, 24, 25.

II. *From whence flows this excellling Temper of Mind?*

A. From God the Father, Son, and Holy Ghost. *Eph.* i. 2. *2 Cor.* xiii. 14.

III. *How from God the Father?*

A. As from the God of Love and Peace that brought the Lord Jesus from the Dead, and giveth Peace through him. *Rom.* xv. 33. and xvi. 20. *2 Cor.* xiii. 11. *Phil.* iv. 9. *1 Thes.* v. 23. *Heb.* xiii. 20. *2 Thes.* iii. 16.

IV. *How from the Son?*

A. As being our Peace by the Blood of his Cross, and preaching Peace. *Eph.* ii. 14, 15. and vi. 15. *1 Cor.* i. 3. *2 Cor.* i. 2. *Col.* i. 2. *2 Thes.* i. 2. *1 Tim.* i. 2. *2 Tim.* i. 2.

V. *How doth it come from the Holy Ghost?*

A. As a Comforter shedding abroad the Love of God in the Heart, and sprinkling the Conscience with the Blood of Christ. *Col.* iii. 15. *John* xiv. and xvi. 14, 15, 26. *Rom.* v. 5. *1 Pet.* i. 2. *Heb.* xii. 24. and xiii. 20. and ix. 14. and x. 2. *1 Cor.* ii. 12.

VI. *What is the Act of the Mind and Conscience in this Peace?*

A. It is when sitting in Judgment upon a Man's Self or Actions, it doth justly absolve and acquit from an Accusation and Condemnation. *Rom.* ii. 13. and viii. 1, 34. *Prov.* xx. 27. *Rom.* ix. 1. *2 Tim.*

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2 Tim. i. 3. Acts xxiv. 16. 1 Cor. x. 29. 2 Cor. i. 12.

VII. *How doth the Mind and Conscience acquit a Man from Guilt in respect of a Man's State or Condemnation from the Law upon the Account of Sin committed?*

A. By Faith on the Grace of Justification and Application of the imputed Righteousness of Christ, whereby Guilt is taken off. Rom. iii. 24, 25. and v. 9. Heb. ix. 12, 14, 22. and x. 2, 3, 22. 1 Tim. iii. 9. Acts xv. 2. Rom. viii. 1, 33, 34. Col. iii. 15. Isa. liii. 5. 2 Thes. iii. 16.

VIII. *How doth Conscience excuse or acquit as to particular Actions charged for Sin?*

A. Either by justifying the Fact as not Sin, but Good, or if it be found Sin, by laying hold of Pardon through the Blood of Christ. Rom. ix. 1. 1 Pet. ii. 19. 2 Cor. i. 12. 2 Tim. i. 3. Acts xxiii. 1. Heb. xiii. 18. 1 Pet. iii. 15, 16. 1 Cor. iv. 4. Job xvi. 17, 19. 1 John i. 6, 7. and ii. 1. Psal. li. 7, 8.

IX. *What Conscience is a peaceable Conscience opposed unto?*

A. To a blind and seared, or to a guilty and accusing Conscience, justly called Evil. Luke xi. 21. Heb. x. 22, 23. Tit. i. 15. 1 Tim. iv. 2. 1 Cor. viii. 7, 10, 12. John viii. 8. Rom. ii. 15. 1 John ii. 20.

X. *What necessarily follows upon Assurance of God's Love and Peace of Conscience?*

A. Joy in the Holy Ghost, and walking in the Comforts thereof, from Enlargement of Heart, in the believing deep Sense of the rich Grace of God, and endearing Love of Christ, carrying him forth to the truest Alacrity, and the highest Activity in God's Service, the chearfullest bearing of Afflictions, and greatest Admirations and Songs of Praise to the

Glory

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Glory of God in Christ. *Psal.* li. 8. *Isa.* lvi. 7. and lxi. 10. and v. 11. and xxxv. 9. *Psal.* cxlix. 2, 5. *Acts* ix. 31. *Rom.* xiv. 17. and xv. 13, *Gal.* v. 22. *Phil.* i. 4, 25. *1 Thes.* i. 6. *Heb.* xii. 1, 2. *1 Pet.* i. 8. *Heb.* x. 34. *Rom.* v. 2, 3. *1 Thes.* v. 16. *1 Pet.* i. 6, 8. and iv. 13. *Psal.* xxxiii. 1. and lxxvii. 12. *Zech.* x. 7. *Phil.* iii. 13. and iv. 4. *Psal.* cxix. 32. *John* xvi. 22. *Acts* xx. 24. *Prov.* iii. 17. *Psal.* xvi. 9. and xxi. 6. and xxxii. 11. and civ. 34. *Psal.* xxv. 9. and xii. 3. *Matt.* v. 12.

XI. *What is it that apparently accompanies and flows from such an Estate?*

A. Great Fruitfulness and Growth in Grace. *Psal.* xcii. 12. *Prov.* iv. 18. *Isa.* xl. 29, 30, 31. *1 Pet.* ii. 2. *2 Pet.* iii. 18. *2 Thes.* i. 3. *2 Cor.* iv. 16. *Job* xvii. 9.

XII. *From whence comes this Fruitfulness and Growth?*

A. From God's teaching thro' his Grace, the Root Christ Jesus, and our being in Him by the Spirit and Faith, receiving of his Fulness. *Isa.* lviii. 8. *John* xiv. 23. *Heb.* xii. 10. *John* xv. 5, 8. *John* i. 16. *Eph.* iii. 16, 17, 18, 19, 20.

XIII. *What are the cherishing Means of Growth in Grace?*

A. The Word, Prayer, Sacraments, and all Ordinances in the Church of Christ. *1 Pet.* ii. 2. *Psal.* lv. 10, 11. *Eph.* iv. 12, 13. *Psal.* xcii. 12. *2 Pet.* iii. 18. *Acts* ix. 31. *Eph.* ii. 21, 22.

XIV. *What Gospel Duty is a Christian especially to be found in, that is in Christ by Faith?*

A. To seek after all those Means that Christ hath ordained for his Edification and Growth in Grace, by joining himself to a stated Church Communion, and continuing stedfastly therein. *Acts* ii. 41, 42, 46. *Acts* xi. 23, 26. *1 John* i. 3.

Of Perseverance.

I. **W**HAT is persevering in Grace?

A. It is continuing and holding out unto the End. *Heb.* iii. 6, 14. and iv. 14. and x. 23. *Job* ii. 3. *John* viii. 31. and xv. 9. *Acts* xiii. 43. and xiv. 22. *Col.* i. 23. *1 John* ii. 19.

II. *May not true Believers fall into Sin and lose their Estate in Grace?*

A. They may through the Temptations of Satan and the World, the Prevalency of Corruption, the Neglect of their Watch, and the Means of Grace, fall into grievous Sins, whereby they may lose their Comforts, and the Light of God's Countenance, walking in Ways manifestly displeasing unto Him, their Hearts may be hardened, and temporal Calamity fall upon them, but cannot lose their Estate in Grace. *Matt.* xxvi. 70, 71, 74, 75. *Psal.* li. 8, 14. *Isa.* lxiv. 5. *Eph.* iv. 30. *2 Sam.* xii. 14. *Gen.* ix. 21.

III. *Can they not totally fall away?*

A. They whom God hath elected and accepted in the Beloved, effectually called, justified, and sanctified by his Spirit, can neither totally nor finally fall away from the State of Grace; but shall certainly persevere therein unto the End, and be certainly saved. *Jer.* xxxii. 40. *1 Pet.* i. 5. *2 Pet.* i. 10. *Phil.* i. 6. *1 John* ii. 19. *John* x. 28, 29.

IV. *Is not the State of Believers, a State of Trial for Eternity, undecided here, and depending on their Perseverance?*

A. No,

A. No, it is a certain State for Eternity, and their Perseverance depends on their State, not their State upon their Perseverance. *John* x. 28, 29.

V. *Doth not their Perseverance depend on their Free-will? If not, what doth it depend upon and is secured by?*

A. The Perseverance of the Saints depends not on their Free-will, but upon the Immutability of the Decree of Election, the free and unchangeable Love of God the Father, upon the Efficacy of the Merit and Intercession of Christ, the abiding of the Spirit, and the Seed of God within them, and the Nature of the Covenant of Grace; from all which ariseth also the Certainty and Infallibility thereof. *2 Tim.* ii. 18, 19. *Jer.* xxxi. 3, 33, 34. *Ezek.* xxxvi. 27. *Jer.* xxxii. 40. *John* x. 28, 29. and iv. 14. *1 John* iii. 9. *Heb.* ix. 12, 13, 14, 15. and x. 10, 11. *Luke* xii. 32. *1 John* ii. 27. and v. 13. *Matt.* vii. 24, 25. *2 Pet.* i. 10. *Rom.* viii. 28, 29,



C H A P. XXXIV.

Of Glorification.

PRINCIPLE XXXVI.

The Souls of Believers shall at their Death be made perfect in Holiness, and do immediately pass into Glory, and their Bodies being still united to Christ, do rest in their Graves till the Resurrection. Isa. lvii. 1. Heb. xii. 23. Eccles. xii. 7. Phil. iii. 20, 21. 2 Cor. v. 1. Phil. i. 23. Luke xxiii. 43. 1 Thes. iv. 14. Job xix. 26, 27.

At the Resurrection, Believers being raised up into Glory, shall be openly acknowledged and acquitted in the Day of Judgment, and be made perfectly blessed in the full Enjoyment of God unto all Eternity. 2 Cor. v. 1, 6, 8. 1 Cor. xv. 43. Matt. xxv. 23. Matt. x. 32. 1 John iii. 2. 1 Cor. xiii. 12. 1 Thes. iv. 17.

QUESTIONS Explanatory.

I. **W**HAT is Communion in Glory?

A. It is the Enjoyment of God in perfect Holiness and Happiness. 1 Cor. xiii. 10. Eph. iv. 12, 13. Psal. xvi. 11. Rom. viii. 30. 1 Pet. i. 4. and v. 18. Rom. v. 2. 2 Cor. iii. ult.

II. How is Glorification distinguished?

A. It is of the Soul only, or of Soul and Body together.

III. What is the Glorification of the Soul of a Believer?

A. The Soul of a Believer, when it is by Death parted from the Body, it becomes perfect in Holiness, and immediately passeth into Glory. Isa. lvii.

1. Luke xxiii. 43. Heb. xii. 23. 2 Cor. v. 1.

IV. What becomes of the Bodies of Believers?

A. They return unto Dust, but still belong to the Union, that the Person of every Believer hath unto Christ, and rest in their Graves till the Resurrection.

Ecclef. xii. 7. Rom. viii. 12. 2 Cor. v. 8.

V. What is the Glorification of the whole Man?

A. When Soul and Body shall be re-united, and the Body raised by Virtue of Christ their Head, spiritual and incorruptible. 1 Cor. xv. 42, 54.

VI. What is the Faith of the Resurrection of the Body grounded upon?

A. The express Testimonies of the Scriptures, the constant Faith of the Saints of the Old and New Testaments, the Resurrection of Christ, and the Earnest of the Spirit. Job xix. 25. Matt. xxii. 28, 30, 31. Luke xx. 33, 35. John v. 28, 29. and xi. 24. Acts iv. 2. Acts xvii. 18, 32. and xxiii. 6. and xxiv. 15, 21. 1 Cor. xv. 12, 13, 21, 22. 2 Tim. ii. 18. Heb. vi. 2. and xi. 35. Rev. xx. 5, 6. 2 Cor. v. 4, 5. 1 Thes. iv. 13, 14.

VII. What

VII. *When shall the Resurrection of Believers be?*

A. At the second appearing of Jesus Christ to judge the World, then shall the first Resurrection be. *Rev.* xx. 5, 6. *1 Thes.* iv. 16.

VIII. *How shall the living Saints at Christ's appearing be glorified, who have ran their Course in this World?*

A. They shall be changed into a Resurrection-state, and caught up with the raised Saints, to meet the Lord in the Air. *1 Thes.* iv. 14, 15, 17.

IX. *How shall Jesus Christ appear and come in the Air?*

A. Personally in his Body glorified, and in the Glory of his Father, with all his holy Angels. *Acts* i. 11. *Col.* iii. 4. *Heb.* ix. 28. *1 John* ii. 18. and iii. 2. *1 Tim.* vi. 14. *2 Tim.* iv. 1. *Tit.* ii. 13. *1 Pet.* i. 7. *Matt.* xvi. 27. and xxiv. 30. *Mark* viii. 38. and xiii. 26.

X. *What shall be the great End of Christ's appearing the second Time?*

A. A great End shall be to judge the Quick and Dead, and to set up his glorious Kingdom. *2 Tim.* iv. 1. *Rev.* xx. 6. *Acts* xvii. 31.

XI. *What shall the Judgment of the Saints be?*

A. They shall not come under any Accusation of the Devil, or new Trial, but their very Resurrection to Perfection and Glory, shall be their full Acquittance and Discharge. *Rom.* viii. 33. *Rev.* xx. 1, 2. *Matt.* xxv. 6. *John* v. 28, 29. *2 Thes.* i. 7, 10.

XII. *Wherein shall the Glory of the raised Saints chiefly consist?*

A. In being like Christ, in beholding his Face, and being ever with the Lord. *1 John* iii. 2. *Phil.* iii. 20, 21. *John* xvii. 24. *1 Thes.* iv. 17. *1 Cor.* xiii. 10, 12. *Rev.* xix. 7, 8, 9.

C H A P. XXXV.

Of the Catholick Church.

Assemblies Confession. Chap. xlv. Sect. I.

The Catholick universal Church, which is invisible, consists of the whole Number of the Elect that have been, or shall be gathered in one under Christ the Head thereof, and is the Spouse, the Body, the Fulness of him that filleth all in all.

L. Catechism. Q. XLV. *What special Benefits do the Members of the invisible Church enjoy by Christ?*

A. *They enjoy Union, and Communion, with him in Grace and Glory.*
John xvii. 21, 24.

QUESTIONS Explanatory.

I. **W**E have heard of Application; what is the Subject of this Application?

A. The Church, the Seed of Christ, being the whole Number of the Elect that have been, or shall

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shall be gathered in one, under Christ the Head. *Isa.* liii. 10. *John* xvii. 2, 6, 9, 19. *Acts* xx. 28. *Eph.* v. 23, 28.

II. *What is the Matter of the Church in general?*

A. Elected and redeemed ones.

III. *What is the Form of the Church in general?*

A. A Covenant-state, implicate or explicate.

IV. *What is an implicate Covenant-state?*

A. It's such as the Elect, and the Redeemed have in Christ before their Calling, and such as Infants have in their believing Parents during their Non-age. *Matt.* vii. 11. *Gal.* iii. 8, 28, 29. and iv. 26, 28. *John* x. 16. *Rom.* ix. 11. *Acts* ii. 38, 39.

V. *What is the Benefit that any have by an implicate Covenant state?*

A. It is the Foundation of Right to an explicate Church State, and external Privileges. *Gal.* iii. 26, 27, 28, 29. and iv. 26, 28.

VI. *What is an explicate Covenant-state?*

A. Such as is by actual and mutual Confederation, and is either personal or social. *1 John* i. 3. *Isa.* lvi. 6.

VII. *What is a personal Covenant-state?*

A. It is that which is the Secret, singular and express Contract between Christ, and the Soul of a Sinner, who then by his own federal Act he becomes the Lord's, and is actually married to Christ. and is made one of the mystical Body of Christ. *Rom.* vii. 4. *Heb.* viii. 10, 12. *Jer.* xxxi. 31. *Heb.* x. 16.

VIII. *What Parts is the mystical Body of Christ made up of?*

A. The explicate, mystical Body of Christ, is made up of only Head, and particular Members in Heaven, and Earth, the organick, and integral Parts. *2 Cor.* v. 16, 17. *Eph.* v. 30, 32, 33.

IX. *How*

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IX. *How comes it to pass, that there is so great a Nearness between Christ, and his Church, the mystical Body?*

A. It is said to be his Body, Flesh, and Bones, because in Respect of the new Nature, they are the Seed of Christ, and taken out of him, as *Eve* was taken out of *Adam* in the Type. *Isa.* liii. 10. *2 Cor.* v. 16, 17. *Eph.* v. 30.

X. *In what Sense are they his Seed?*

A. In that they descend from him by a spiritual Generation and new Birth. *Psal.* xxii. 30. and xxiv. 6. *John* x. 16. and xvii. 20. *Psal.* lxxxvii. 5. *1 Pet.* ii. 25. *1 John* v. 1.

XI. *What is the Bond of this mystical Union?*

A. It is the Spirit of Christ, whereby every particular Member is united to Christ the Head. *1 Cor.* xii. 12. *Gal.* iii. 28. *Eph.* i. 10. *Eph.* iv. 4. *1 Cor.* vi. 17. *2 Cor.* xi. 2. *1 Cor.* viii. 6. *John* x. 16. and xi. 52. *1 Cor.* xii. 11.

XII. *How comes this Union to be mutual, so as to arise to Marriage Union and Confederation?*

A. By the Union of the Spirit, and the first uniting Fruit of the Spirit, which is Faith; whereby the Soul is made to restipulate, and join itself unto the Lord. *Eph.* ii. 18. and iii. 17. and iv. 4, 5. *Gal.* iii. 25, 26. *Isa.* lvi. 6.

XIII. *What is the Communion of the mystical Body of Christ?*

A. It is also in the Spirit whereby they all have a Co-partnership in Jesus Christ, and receive according to their Measure, the Proportion of Grace, whereby there is a Sameness of Nature, and Fellowship in the Spirit accordingly, though mystical, and not manifest unto the World. *1 Cor.* i. 9. *Phil.* ii. 1. *Eph.* ii. 19. and iii. 6. *2 Cor.* xiii. 14. *Eph.* ii. 18, 19, 20, 21, 22. *1 Cor.* xii. 11. *Phil.* i. 27.

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XIV. *What do you call this Body standing thus in Union and Communion?*

A. This Body thus standing in an explicate and expresse, though in a mystical, and invible Union and Communion, is the general Assembly, or Catholick Church, the Family of Christ, the Body, and Fulness of him, that filleth all in all. *Heb. xii. 23. Col. i. 12, 18, 24. and ii. 17. Eph. i. 23. and v. 23, 32. and iii. 6. 1 Cor. xii. 23, 27.*

XV. *How is this Catholick Church distinguished?*

A. According to its present State, or standing in Grace or Glory, and it's militant or triumphant. *Rom. viii. 17, 18. 2 Cor. iii. 17, 18. and iv. 17, 18. 2 Tim. iv. 7, 8. Eph. iii. 15. Heb. xii. 23, 28. Psal. lxxxiv. 11.*

XVI. *What is the Church militant?*

A. It is Christ's Body on Earth, made up of those that as Soldiers of Christ, live in a spiritual Conflict between Spirit and Flesh, by Reason of Sin and Suffering, and have not yet attained unto Perfection. *Phil. iii. 12, 14. Rom. vii. 23. 2 Tim. iv. 7. Heb. x. 32.*

XVII. *What further Properties are there of the militant Church?*

A. Inequality and Obscurity.

XVIII. *What is its Inequality?*

A. That whereby the Number is sometimes greater, and sometimes lesser. *Matt. xiii. 31, 32. Rom. xi. 12, 23. Isa. i. 8, 9.*

XIX. *What is its Obscurity?*

A. Its Invisibilty, being veiled and hidden in this Life as to its Extent, and the true Members of it, and as such known only to the Searcher of Hearts, many not known presently by any Profession, and others that make Profession, being mixed with Tares. *1 John iii. 2. Matt. xiii. 24, 39, 40, 43. Psal. xlv. 13. 1 Pet. iii. 4. Rev. ii. 17. and xi. 1.*

XX. *How*

XX. *How is the Church militant, as it is mingled with Tares distinguished?*

A. Into several Congregations, more or less pure, according to their Mixture, every of which entire Congregation being a visible Church of Christ. *Acts* vii. 38, 39. *1 Cor.* v. 1, 4. and iii. 3. *2 Pet.* ii. 1. *Gal.* i. 2. *Rev.* i. 4.

XXI. *How is a Church visible?*

A. As it is a Congregation and Assembly, manifestly appearing to be so, by associating themselves together by professed Subjection to the Gospel of Christ. *2 Cor.* ix. 13.

XXII. *Doth not visible Profession of particular supposed Members of Christ, make a visible Church?*

A. No, for Visibilty by Profession in a particular Member of Christ, is not the Visibilty of a Church, but of a Member, and only supposeth him to be a Member of the invisible Body of Christ. To see a Member of Christ is one Thing, and to see a Church of Christ is another. We cannot see a Church without seeing an Assembly, but we may see a particular Believer without seeing a Church.

XXIII. *But is not a Church visible in its Members?*

A. It is so, but it must be in Members brought together in a Body. I may see the Hand or Leg of a Man, but it doth not follow, I see a Man, and therefore, unless I see them conjoined in a Body, I see not a Man. *1 Cor.* xii. 14, 17, 18, 27.

XXIV. *Is there not a Catholick Church visible?*

A. No; For, 1. The Catholick Church cannot be seen in one Congregation. 2. Every visible Church hath a visible Confæderation; but there's none such that is Catholick. 3. Christ never instituted such a Church that comprehended as one visible Church, all visible Churches in it. 4. If he did, he organized it, and if so, made Catholick Officers, which none but the Papiſts will affirm, agreeable to the true No-

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tion of a Catholick visible Church, viz. that it must have one Catholick visible Pastor, and other Officers, that hath the same Extent of Office Power. Lastly, The Church of the *Jews*, and that of *Jerusalem*, were but particular Congregations.

XXV. *Were not the Apostles Catholick Pastors?*

A. What the Apostles had more than ordinary Pastors, it was peculiar to them by an extraordinary Spirit and Power given them by Christ, and was not continued by Succession to others. *Mark* xvi. 16, 17, 18. *Acts* i. 8.

XXVI. *Did not Christ set them in a Catholick visible Church.* *1 Cor.* xii. 28?

A. The Church which the Apostle there speaks of, is the Church of *Jerusalem*, where Christ first placed them, with an apostolick Spirit, and Commission not only to act officially in that Church, but in all Churches that should spring out of it, and swarm from it. *Matt.* xxviii. 19. *Mark* xvi. 15. *Acts* i. 14, 22, 25, 26. *Acts* viii. 1, 5. *Comp. Ch.* ix. 31. and xv. 3, 4. and xi. 1, 2, 19, 20, 22, 26. *Isa.* ii. 3. and lxi. 9. and liv. 3.

XXVII. *Was not the Church at Jerusalem a Catholick Church?*

A. No, it was but a particular Church, and treated other Churches as particular Churches with them, and so did the Apostles. *Acts* ii. 47, and v. 11. and viii. 1. and xi. 26. and xv. 3, 22. *1 Cor.* i. 2. *Acts* xiv. 23. and xiii. 1.

XXVIII. *Was not the Church of the Jews a Catholick Church?*

A. No, it was a single Congregation that met together at stated Times, at the Tabernacle or Temple for Communion in God's Ordinances. *Exod.* xxxiv. 23, 24.



PART II.

CHAP. I.

Of Observance.

ART. 12. *Albeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily, of a true and lively Faith, insomuch, that by them, a lively Faith may be evidently known, as a Tree by its Fruit.*

QUES-

QUESTIONS Explanatory.

I. **Y**OU have shewed what the first Part of Godliness is, viz. Faith in God; What is the second Part, viz. Observance towards God?

A. Observance is a due Performance of what Duty God requires of a Man. *Exod.* xxxiv. 11. *Deut.* xii. 28. *2 Chron.* xi. 7, 17. *Neh.* i. 5. *Matt.* xxviii. 20. *Psal.* cxix. 34. *Luke* i. 6.

II. What is a due Performance of Duty?

A. It is that which is serious and hearty in true Faith, and Love to God through Christ, the Spirit working in us to will and to do. *Psal.* cxix. 34. *Neh.* i. 5. *Matt.* xxii. 37. *Eph.* vi. 23. *Gal.* v. 6. *James* ii. 17, 18, 22. *John* xiv. 15, 23. *Heb.* xi. 4. &c. *2 Tim.* i. 7. *1 Pet.* i. 22. *2 John* 6. *Phil.* ii. 13.

III. What are good Works?

A. Whatever we do, that is approved of God, and accepted by him, for nothing is good which God calls not so, and whatever he calls good, he makes good. *Matt.* v. 16. *Eph.* ii. 10. *1 Tim.* ii. 10. *Tit.* iii. 8, 14. *2 Cor.* x. 18. *Rom.* xiv. 18. and xii. 2. *2 Tim.* ii. 15. *2 Cor.* vi. 4. *Eph.* v. 10. *1 Tim.* ii. 3. *1 Tim.* v. 4. *1 Pet.* ii. 5. *Heb.* xii. 28.

IV. What is the Reason that all good Works follow after Justification?

A. Because a Man's Person must first be accepted of God, before any of his Works or Qualifications can, which Acceptance is in the Grace of Justification. *Gen.* iv. 4. *Heb.* xi. 4. *Matt.* vii. 17, &c.

V. Why are good Works said to be the Fruit of Faith?

A. Because without true Faith working with our Works, it's impossible to do a Work pleasing to God,

God. *James* ii. 22. *Heb.* xi. 4, 6, &c. *Rom.* xiv. 23. *1 Cor.* x. 31. *Col.* iii. 17.

VI. *Of what Use are a Believer's good Works, if he must be justified before he can perform them?*

A. They are useful as evidential Fruits of a true and lively Faith, being duly judged of; Believers by them glorify God; they are redeemed to them by Christ; they are therein conformed to Christ; they thereby adorn their Profession, and the Gospel of Christ; they thereby do good to all, but especially to the Saints; they stop the Mouths of Adversaries, and manifest their Thankfulness unto God, not inward only, but indeed, and in Truth. *James* ii. 17, 18. *Matt.* vii. 16, 17, 18. *John* xv. 8. *Tit.* ii. 14. and iii. 8. *Rom.* viii. 29. *2 Cor.* iii. 18. *Acts* x. 38. *Phil.* i. 27. *1 Tim.* ii. 10. *Tit.* ii. 10. *James* iii. 13. *Gal.* vi. 10. *1 Pet.* iii. 16. *Psal.* cxvi. 12, 13, 14. *Col.* iii. 17. *1 Pet.* ii. 9.

VII. *Are we not justified then by our good Works?*

A. If we cannot do any good Works before we are justified, it's as clear as the Sun, that we are not justified by them, for the Righteousness by which we are justified, must go before, and not follow after Justification.

VIII. *Doth Believers good Works belong to the Covenant of Works, or to the Covenant of Grace?*

A. They do belong to the Covenant of Grace, because they have no Part in the conditional Part of it, but in the promisory Part only; they are the Fruits of the Redemption of Christ, graciously promised by God, and effectually wrought by the Spirit. *Jer.* xxxii. 39. *Ezek.* xi. 19. and xxxvi. 26, 27. *Heb.* viii. 10. and x. 16. *2 Cor.* vii. 1.

IX. *Is not our imperfect Obedience, especially that of Faith, and Repentance, the conditional Part of the new Covenant?*

A. There

A. There neither is, or can be, any imperfect Condition of a Covenant constituted by God, because, 1. All such imperfect Conditions must be morally imperfect, which is sinfully, and so God must constitute a Covenant with the Creature, which is sinful essentially. 2. All Obedience, which is a fæderal Condition of such Benefits as we receive through Christ, belongs to Christ alone, and must be the most perfect. *Eph. i. 3. 2 Cor. i. 20.* and Gospel Obedience is none of the least Benefits bestowed on us in Christ. 3. If imperfect Obedience be the Condition of the new Covenant, then its worse than the old Covenant; for an imperfect Condition is worse than a Perfect. 4. If the Condition of the new Covenant be imperfect Obedience, then the new Covenant is established on the allowed and continued Breach of the Old, for imperfect Obedience is a Breach of the old Covenant. *Gal. iii. 10.* 5. That which belongs only to the Promise, and comes in by the Performance thereof, belongs not to the Condition, but Christian Obedience belongs to the Promise, comes in by the Performance. *Jer. xxxii. 40. John xi. 25, 26.* and *xv. 5. Phil. ii. 13.* 6. If Obedience be a fæderal Condition, its our Righteousness, whether it be perfect or imperfect; and then the Inheritance is of Debt, and by Law, contrary to *Rom. iv. 4, 13.* 7. It must exclude Christ's Obedience from being our Righteousness in whole, or in part. 8. It would make the new Covenant a Covenant of Works, Works being the Condition; perfect or imperfect, in whole or in part, contrary to *John x. 28.* and *v. 21. Rom. vi. 22.* and *iv. 5,* and *iii. 20, 21.* and *ix. 31, 32.* and *x. 3, 4.*

X. *Is not the Gospel a new Law, seeing it requires Obedience?*

A. It follows not; for, 1. The Gospel requires no other moral Duty in Substance than what the Law requires. 1 *John* ii. 7, 8. 2. There is no Law a Believer is under as a Covenant of Works to be thereby justified, or condemned. 3. That though the Gospel provides for the Salvation of a Sinner, with the Honour of the Law, yet it allows not our Obedience to be a Law-condition, for that would detract from Christ and its own Glory. *Isa.* xlii. 2. 4. The Gospel establissheth the Law, but if it became a new Law, it would vacate the Old. *Rom.* iii. 31. 5. If the Gospel were a new Law given, then there was a Law given which could have given Life, but there was no such. *Gal.* iii. 21. 6. If the Gospel be a new Law, it saith, do imperfectly and live, but no Law saith so: This were for a Law to dispense with its own Breach, for imperfect Obedience cannot be without Mixture of Disobedience. 7. The Law and Gospel are specifically distinct, and therefore one cannot be the other without the Destruction of their Nature, the Law brings Wrath, Condemnation, and Death to the Sinner; the Gospel is glad Tidings of Pardon, Life and Peace. *Rom.* iii. 19. and iv. 14, 15. 2 *Cor.* iii. 7, 9. *Isa.* lii. 7. *Luke* iv. 18. 8. A Law gives neither Righteousness nor Strength, but expects to find both in the Subject. The Gospel gives both where there is neither. *Rom.* viii. 3. and v. 17. *Isa.* xlv. 24. By these, and many other Arguments, it may be evinced abundantly, that the Gospel is not a new Law.

XI. But is not the Gospel called a Law in Scripture?

A. The Word Law in Scripture is used, either generally, for any Thing of the Revelation of God's Will, and particularly for any doctrinal or practical Truths contained in the Word of God, but when

the Spirit of God speaks of Law, and Gospel, in their distinct specifick Natures, it neither calls the Law a Gospel, nor the Gospel a Law, but always opposeth the one to the other. See *Rom. iii. 21.* and *iv. 13, 14, 15, 16.*

XII. *Doth not the Gospel contain in it Laws and Commandments?*

A. It is one Thing to contain, and another to be the Thing contained; a Man may be contained in a House, but a House is not therefore a Man, nor a Man a House; Money is contained in a Purse, but a Purse is not the Money, nor the Money a Purse.

XIII. *How is the Law contained in the Gospel?*

A. The Law is, as it were, contained in the Gospel; Because, 1. Christ is the Sum and Substance of the Gospel, who hath fulfilled the Law, and his Obedience is our Righteousness of Faith; hence the Law is not against the Promise, and tho' the Law is not of Faith, yet Faith establissheth the Law. *Gal. iii. 12, 21. Rom. iii. 31.* 2. All Obedience and Conformity to the Law is promised, taught, and given by Gospel-grace, but not on Law Terms to be justified by; and so Believers are not under the Law, but under Grace, and Sin against the Law hath not Dominion over them. 3. A Believer is carried forth to the Performance of such Obedience, from the highest and noblest Gospel Principles, neither mercinarily, nor slavishly, for a Reward, or for Fear of Punishment. 4. The repeated Law of *Moses* was delivered by the Hand of a Mediator, in whose Hands the Administration and Execution thereof yet remains. *Rom. viii. 3. Heb. vii. 26. Gal. iii. 12, 13. Luke i. 74. Tit. ii. 11, 12, 14. 1 Cor. vi. 20. 1 Pet. i. 17, 18. 19. Psal. lvi. 13. Rom. vi. 5, 6, 9, 10. John xiv. 4, 5, 14, 15.*

XIV. *Wherefore is Gospel-obedience called new Obedience, if the Matter of it be what the Law requires?*

A. The Matter of the Law is the perfect Rule of Obedience to all, but yet our Obedience is properly called new Obedience. 1. Because its new Covenant-obedience, purchased, promised, and graciously bestowed. 2. It is performed from a restored and new Life. 3. From new Principles and for new Ends. 4. It is performed in the Newness of the Spirit, and not in the Oldness of the Letter on legal Terms. *Jer.* xxxi. 31. *Heb.* viii. 8, 13. *2 Cor.* v. 17. and iii. 6. *Rom.* vi. 4. and vii. 6. *John* xiii. 34.

XV. *Do the Commands of Faith and Repentance belong to the Law?*

A. All Precepts in their primary and simple Consideration, as such belong to the Law, they being a Revelation of the Mind, and Will of God for Duty. 1. If Faith and Repentance be moral Duties, then they are commanded in the moral Law; but they are moral Duties which may easily be proved, if denied by any. 2. Man under the Law is to be considered in a two-fold State, to which Law-precepts do refer; its true, Faith in a Redeemer, and Repentance unto Life, were not specified in the first Promulgation of the Law, neither was there need of it in that State of Man, nor of many other moral Precepts; as Thou shalt not kill, steal, &c. yet here they are fully implied, that if Man do sin against God, it's his moral Duty to repent; yea, if he find he hath mischieft himself, the Law of Nature requires this moral Duty; that he should seek all Ways of Recovery, and embrace any probable Way offered. 3. According in the now fallen State of Man, the Law of *Moses* is added, because of Transgression (that Sin might

be particularly known) with a Declaration of pardoning Mercy, and therefore, thereby Faith in a Redeemer, and Repentance were explicitly made Man's Duty. 4. All Commands to Faith and Repentance are entertained as legal Commands, by every unregenerate Man continuing so. 4. Final Impenitents, and Unbelievers shall be judged at the last Day, as disobedient to the Law, condemning all Ungodliness and Unrighteousness of Men; Unbelief, and Impenitency being such, though aggravated by the Nature of the objective Grace of the Gospel which they have rejected. 6. Where thro' Grace there is Obedience of Faith and Repentance, neither of them, one or the other, are our Righteousness or Qualification, to make us meet to be justified; but its essential to the Nature of both, to renounce themselves under any such Consideration, or else the Faith of such an one that doth not, is made void, and the Promise made of no Effect; so that a Believer, though in obeying he conform to the good Rule of the Law, yet he doth it not on the Terms of the Law, and in this Respect he his not under the Law, but under Grace. *Rom. iv. 13, 14, 15.*



CHAP. II.

Of the Parts of Observance, and how the Law is distinguished.

QUESTIONS Explanatory.

I. **W**HAT are the Parts of Gospel Obedience?

A. It consists in Conformity, to the Rules of the moral Law, or to those of positive Command and Institution.

II. *What are the Rules of the moral Law?*

A. They are the Rules of Manners, teaching our due Behaviour towards God, and towards Man, all which are to be performed in Obedience unto God.

III. *What are the Duties to be observed towards God?*

A. To know him, love him, and serve him aright, according to his revealed Mind and Will, contained in the four first Commandments, called the first Table.

IV. *What are the Duties required towards Man?*

A. A true Love to our Neighbours, exercised in a due Regard to their respective Relations, Lives, Chastity, Estates, good Names, without so much as covetous Practices or Desires.

V. *Doth the Gospel teach these Duties?*

A. They are all the Commands of Christ in the Gospel, and taught by the Grace of God. *Matt.* xxii. 37, 38, 39. *Tit.* ii. 11, 12, 13, 14.

VI. *How is the moral Law further to be considered?*

A. In

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A. In the first Edition of it, and in its Renovation to the Church. *Rom.* v. 13. *John* i. 17.
1 *John* 2, 7, 8.

VII. *What was the first Edition of it?*

A. It was its Inscription on the Heart of Man at his first Creation, by God himself, with the solemn Sanction annexed thereto before Man's Fall. *Rom.* ii. 14, 15. *Eccles.* vii. 29. *Gen.* i. 27. and ii. 17.

VIII. *What is become of the original Impression?*

A. It's defaced, and almost blotted out, by Man's breaking of it, emblematically, and significantly fet forth by *Moses's* breaking the first Tables of God's own Formation, and Writing. *Gen.* vi. 5. *Eccles.* vii. 29.

IX. *Doth nothing remain in Man of the first Impression?*

A. Only a small Light of Nature called natural Conscience, witnessing to the Being of a God, and to some of the Law. *Rom.* ii. 14, 15. *Tit.* i. 15.

X. *Is this Light of Nature able to save any Man?*

A. It is so far from that, it is impossible it should; for, 1. At the best it is but the Law, and that works Wrath to a Sinner; and therefore, far from saving him. *Rom.* iv. 13, 14, 15. 2. This Light hath no more in it than to give the Knowledge of Sin, it gives nor shews any Way of Salvation to a Sinner. *Rom.* iii. 20. and vii. 7, 8. 3. This Light of Nature in a Sinner, provides nor gives any Satisfaction for Sin, therefore cannot ransom from Sin and Death. 4. This Light cannot pardon Sin, it being the Law. it can give no Pardon, nor dispense with the least Justice. *Rom.* vi. 23. *Gal.* iii. 10. 5. This Light being so small and imperfect, it cannot discover all Sin, or shew all Duty.

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Duty. 6. It gives no Strength to perform any Duty, or avoid any Sin. *Rom. viii. 3.* 7. It never had, nor can have, the least of a Promise of Life for a Sinner. *Rom. iv. 14, 15.* 8. It is manifest that none attained Life since the Fall by the Law of Nature. *Rom. i. 21. Gal. iii. 21. Acts iv. 12. 1 Cor. ii. 14.*

XI. Is not the Light of Nature Christ within us?

A. It is a dangerous Principle to assert; for first, Granting it be a Gift of Christ, to say, that a Gift of Christ is Christ, is to make many Christs; there's as much, or more Reason, to say Faith, is Christ, and Love is Christ, &c. 2. Granting it to be a common Work of Christ as God, according to *John i. 9.* yet to say, God, and the Work of God, are the same, is Blasphemous; we may say then, the Creature that was made by God, is God, the natural Life given to Man is God, for this Life rational is the Light of the natural Man, this Life was created by Jesus Christ, as God. *Col. i. 16.* therefore to own this Light as Christ is to Heathenize. *Rom. i. 19, 21, 22, 23.* 3. The Light within a Man, is not Christ, for it's not God incarnate; it died not for Sin, nor satisfied for it; it rose not from the Dead, nor sits at God's Right-hand. 4. This Doctrine of the Light of Nature being Christ, is the Foundation on which all corrupt Opinions is centred, which overthrow the Gospel, as that of universal Grace, universal Redemption, Free-will, and that the Heathen may be saved which never heard of Jesus Christ that died at *Jerusalem*, &c. as were easy to demonstrate.

XII. What was the Renovation of the Law to the Church?

A. It was that particular and solemn Promulgation of the Law to the Church on Mount *Sinai*, in
the

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the Hand of a Mediator. *Gal. iii. 9. Exod. xx. Deut. v.*

XIII. *How was the Law given on Mount Sinai?*

A. More legally as a Ministration of Death, and more evangelically with a greater Exhibition of Grace and Mercy.

XIV. *When was it more legally dispensed?*

A. At the first Delivery with a Voice of Words, accompanied with all sensible, dreadful, astonishing, and amazing Terrors. *Exod. xix. 22, 24. and xx. 18, 19, 21. Heb. xii. 18, 19.*

XV. *Wherefore was the first renewed Promulgation in so terrible and solemn a Delivery?*

A. For great Instruction to the Church. 1. That Duty and Sin might be more particularly known. *Rom. iii. 20.* To shew the terrible Aspect the Justice of God, the Law-giver, hath on Sin and Sinners. *Rom. i. 18.* 3. That the Law might appear in its proper Office-work, or Business that it hath with Sinners, to work Wrath by a Sentence of Condemnation. *Rom. iv. 15. 2 Cor. iii. 9.* 4. To shew how weak the Law is in its fullest Rigour and Strength, and utterly unable to save sinful Man, and that there must be some other Way of Salvation given forth, or else he must perish for ever. *Rom. viii. 3. 2 Cor. iii. 7, 9. Exod. xx. 18, 19. Heb. xii. 18, 19.* 5. God did it to prove them, to see how they could bear the Law in its full Terror and Rigour, and to beat them out of the vain Imaginations (which Men have by Nature) that they may be justified by the Righteousness of the Law. *Exod. xx. 20. Rom. ix. 32. and x. 3. Exod. xxxii. 8.* 6. To shew, that tho' that Man had sinned, and Sin was in the World, yet that the Justice of God, and his Indignation against Sin was the same, and that his Law was in full Force, and that he would yet exact it to every

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Jot and Tittle. *Rom.* iii. 9, 19. and v. 13. *Gal.* iii. 19. *Rom.* vii. 12. *Matt.* v. 18. 7. That the killing Nature of the Law in the Letter, as a Ministration of Death being apprehended, by its appearing in its judicial Glory, the Ministration of the Spirit in Grace, and imputed Righteousness might shine forth with much more Glory, with Acceptation unto a Believer. *2^d Cor.* iii. 6, 7, 8, 9, 10, 11.

XVI. *What was the second Delivery of the Law on Mount Sinai, more evangelical than the former?*

A. It was after the People had so grossly broken the Law, and *Moses* had broken God's first Tables, and mediated (as a great Type of Christ the Mediator) for the People; whereupon he is commanded to provide new Tables, and God writes upon them (signifying God's writing his Law the second Time, on Sinners Hearts, according to the Promise of the new Covenant) with a glorious Proclamation of Pardon and Forgiveness, whereby it fully appears, that the Mount Sinai Dispensation, was of a Covenant of Grace, whatever it seem'd to be to the unbelieving Jews, and to all that have *Moses's* Vail over their Faces. *Exod.* xxxii. 8, 11, 19, 30, 31, 32, 34. and xxxiii. 11, 12, 18, 19, 21. and xxxiv. 1, 4, 5, 6, 7, 9. *Deut.* x. 1.

XVII. *How doth it appear further that the Law was granted graciously to the Church, in the Hand of a Mediator?*

A. In that after so quick and notorious a Violation of the Law, God's Wrath was appeased by Mediation, and the same Law re-written by God himself, was no more repeated by the terrible Voice of Words, but was put into the Hands of *Moses* the typical Mediator, with a Proclamation of Grace and Mercy, (*Moses* himself a Breaker of the first Tables, being covered in the Cleft of a Rock, a

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lively Type of the Rock Christ Jesus) and is commanded to make an Ark with a Covering propitiatory, in which the two Tables were to be kept inviolable (as they are in Christ, our Ark and Propitiation the Antitype) and to be therein transferred from Mount Sinai to Mount Zion. *Exod.* xxxiii. 22. *Deut.* x. 2, 3, 4. *Heb.* xii. 21, 23. *Matt.* v. 17, 18. *Rom.* x. 4. *Isa.* xlii. 21. *Psal.* lxxxv. 10. *Exod.* xxxiv. 6, 7. *Rom.* iii. 24, 25, 31. and viii. 3. *1 Cor.* i. 30.

XVIII. Seeing the Law through the Covenant of Grace, and in Christ, belongs unto the Church, What is the Church's Obedience called?

A. Evangelical Obedience, which is a justified Person's conforming to the Law Rules in Christ Jesus, upon the Obligation of the Promise; the Spirit of Adoption working in him, to will, and to do. *Rom.* vi. 17. and vii. 4, 6. and viii. 5, 16. *2 Cor.* iii. 3, 6, 8. *2 Tim.* i. 13. *Jer.* xxxiii. *Tit.* ii. 11, 12, &c. *Phil.* ii. 13. *John* xiv. 23.

XIX. How stands a Believer affected to the Law of God?

A. He hath an enlarged Love for it, and Delight in it, being reconciled to it in Christ Jesus. *Psal.* cxix. 32, 97, 119, 127, 163, 167. *Psal.* xix. x. *1 Pet.* ii. 5. *1 John* v. 3. *Heb.* xii. 1. *Phil.* iii. 13, 14. *Isa.* ii. 3.

XX. How is a Believer's Obedience to be further considered?

A. As imperfect, compared with the Law, but accepted in the Perfection of Christ's Obedience, as his Person is. *Rom.* vii. 14. *ad fin.* *Col.* i. 10. *Heb.* xiii. 15, 16, 20, 21. *1 Tim.* ii. 3. *1 John* ii. 1, 2. *1 Pet.* ii. 5.

XXI. What follows from hence, that all the Obedience of the Faithful is imperfect, and comes short of the

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the Righteousness of the Law, and the Glory of God therein?

A. That their best Works cannot merit a Reward in whole, or in part, or be a fæderal Condition of Justification here; nor all their Perfection in Glory, either merit Life, or satisfy for their Imperfection and Sinfulness of their Duties. *Psal. lxii. 12. Rom. iv. 4. Isa. lxiv. 6. Phil. iii. 8.*

XXII. What is the Law called as renewed to the Church?

A. The Law of *Moses*?

XXIII. How doth that differ from the Law in its first Edition?

A. It contains all the Matter and Form of the Law in the first Edition, both as to Precept and Sanction. But it was in the first Edition delivered to Man in a State of Perfection and Ability to obey it perfectly, it was on the Mount repeated to fallen Man, labouring under Sin and Inability. 2. In the first Delivery there was no Mention of Pardon or Mercy; neither were it fit there should be but in the second, and repeated Mercy and Pardon is proclaimed with it, inserted in it, and confirmed by the Addition of the ceremonial Law, which was the Gospel of the Church before Christ's coming. 3. Hence the Law in its first Delivery was adapted to the perfect State Man was in; but in the second Delivery to the fallen State of Man.

XXIV. What is legal Obedience?

A. That which is performed to the Letter of the Law, from a Spirit of Servitude, slavishly, for Fear of Punishment, or mercenarily for a Reward of Works, from natural, or acquired Strength, as a Task in a formal customary Manner; neither from the Spirit of Adoption, nor from Faith in Christ. *Rom. viii. 15. 2 Cor. iii. 6. Gal. iii. 10, 11, and ii. 16, 17. and iv. 25, 31.*

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XXV. What doth the Law require, as it was delivered unto the Church, considering Man in a sinful State?

A. The Law of God remained the same after Man's Fall that it was before, but requires Obedience of Man suitable to his fallen State, and therefore requires Faith in a Redeemer and Repentance, upon Revelation of Hope of Mercy, and Acceptance with God for Sinners, and in Confirmation whereof, as he requires sinful Man to worship him, so he institutes, and appoints such a Worship as should exemplify, and hold forth, not only what Man hath deserved by Sin, but how he hath provided an Atonement for Sin, by the Sacrifice and Blood of Christ.

XXVI. How is the moral Law, as it was evangelically repeated, and delivered to the Church on Mount Sinai, to be divided?

A. Into two Tables, the four first Precepts teaching the Love of God, and our Duty to him; the six latter teaching the Love of our Neighbour, and our Duty towards him. *Matt. xxii. 37, 39.*

XXVII. Give a brief Account of the particular Meaning of each Command of the Law?

A. For a brief Account of the Meaning of each Command, there cannot be a fuller and clearer given than what you find in the Assembly's larger and shorter Catechism; and be sure to be well acquainted with the eight Rules to be observed for the right Understanding of the Ten Commandments, which are laid down in the larger Catechism. *Q. 99.*

CHAP. III.

Of divine Worship and instituted Obedience.

QUESTIONS Explanatory.

I. **W**HAT is the great Obedience which the Law of God requires?

A. Divine Worship, which is a serving God, and God alone in Spirit, and in Truth as he hath commanded. *Matt. iv. 10. John iv. 23, 24.*

II. *What is to be considered in Worship?*

A. The kind and due Manner of Worship.

III. *What are the Kinds of Worship?*

A. Either natural or instituted.

IV. *What is natural Worship?*

A. That which the Light of Nature either doth, or might dictate to us, upon any Knowledge of the Excellency of the divine Nature and Relation we stand in to him, as Creatures, required in the first Commandment. *Psal. xcvi. 6. Jer. x. 25. Acts xiv. 15, 16. and xvii. 24, 26, 27, 30. Rom. i. 20, 21.*

V. *What is instituted Worship?*

A. The Attendance upon God in divine Ordinances, according to the good Pleasure of his Will, required in the second Command. *Deut. xii. 1, 5, to 19, and 25, &c. Prov. viii. 23. 35. Psal. lxxv. 4. Exod. x. 4, 5, 6.*

VI. *What is the Difference between natural and instituted Worship?*

A. Na-

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A. Natural Worship depends mostly on the Nature of God. *Psal. cxlv. 3.* Instituted, for the Kind thereof, depends wholly upon the Will and good Pleasure of God ; and therefore for the Kind of it is alterable.

VII. *Is not instituted Worship moral ?*

A. That God should be worshipped according to his Institution and Appointment, how, and when he pleaseth, is moral, and grounded on the second Commandment ; but the Mode, and Manner of that Worship, is by a positive Law, or Institution suited to several Ages of the Church, respectively.

VIII. *What is the Difference betwixt moral Precepts, and positive, or instituted ?*

A. Moral Precepts always bind, but positive, and instituted, do bind but according to a certain Date that God hath annexed to them, as not to do Murder, binds us always ; but the Commands to offer Sacrifice, and worship at the Temple of *Jerusalem*, though there was a Time when they bound the *Jews*, yet now they bind neither them, nor us, *John iv. 21, 22. Heb. vii. 12.*

IX. *How are divine positive Precepts to be considered, and distinguished of ?*

A. Such as obliged the Church to Obedience before the coming of Christ, and such as obliged the Church since the coming of Christ in the Flesh.

X. *How may we distinguish of the Church before the coming of Christ in the Flesh ?*

A. It was patriarchal or national.

XI. *What was the patriarchal Church ?*

A. The Churches of God, in the Families of the Patriarchs, each Family being a Church, and the Head of the Family, the High Priest thereof, and continued from *Adam*, to the Erection of the *Israelitish* Church.

XII. *What*

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XII. *What was the instituted Ordinances in the patriarchal Churches?*

A. They consisted most in Sacrifices, and what related to the due Worship of God therein, but at last in the Family of the Patriarch *Abraham*, Circumcision was instituted as a Seal of the Righteousness of Faith, and descended to his Posterity. *Gen. xvii. 10.*

XIII. *What was the national Church of the Israelites?*

A. It was that wherein all the Families of the *Israelites* were required to worship God at one Tabernacle or Temple, and Altar, as one individual Congregation, and accordingly were but one visible particular Church. *Numb. iii. 7, 8. and xviii. 6. Jos. xviii. 1. Exod. xxxiii. 7.*

XIV. *What were the Institutions and positive Laws which the People of Israel were bound to the Observation of?*

A. They were such as concerned their civil State Politick, called judicial Laws, or such as concerned Church Administrations in the Worship and Service of God, called Ceremonial, both which together, with the moral Law, are often understood by the Law of *Moses*.

XV. *What was the judicial Law?*

A. It was a Body of Precepts, more peculiarly belonging to that Government, (being originally a Theocracy) and to the executive Part of the moral Law, so far as the Observation, or Breach thereof, fell under the Cognizance of the Civil Magistrate.

XVI. *What was the ceremonial Law?*

A. It was the gospel Worship appointed to that People, wherein the Person, and Grace of Christ, was typically exhibited, and held forth, and sealed to the Faith of Believers. *Heb. viii. 5. and ix. 1. 9.*

XVII. *What were the principal Church Institutions?*

A. They

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A. They that concerned the Tabernacle, or Temple, Ark, Propitiatory, High Priests, and other Priests and Levites; the Altars of Sacrifice and Incense; the Sacrifices, and sprinkling of Blood, Circumcision, and the Passover, the two Sacraments, and the assembling of all the People by their Males to the Tabernacle, or Temple thrice a Year.

XVIII. *How long did this instituted Worship continue?*

A. Till the Time of Reformation by the *Messiah* came, then all these Ordinances, as a Shadow vanished, and fled away, the Body being come. *Heb.* ix. 10. *Cant.* iv. 6. *Zech.* xi. 10. *Matt.* xxvii. 51. *Heb.* viii. 5, 6. and viii. 9. and xii. 26, 27. and x. 1.

XIX. *What Churches, and Worship, came in the Room of it?*

A. Those of whom Christ as he is more manifestly over, and more faithful in than *Moses* could be, where he hath established his Worship in a more spiritual Manner, in fuller Revelation of the Grace of the Gospel. *John* i. 14, and viii. 7. and iv.

23, 24.

XX. *How are the States and Ordinances of the Church distinguished?*

A. By the Dispensations of the Old Testament, and of the New; a worse Covenant, and a better, by a Covenant that was faulty respectively, and that which is perfect. *Heb.* viii. 8, 9, 10. and vii. 18, 19, 22.

CHAP. IV.

Of a visible Gospel-Church.

ART. 14. *A visible Church of Christ, is a Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments duly administred, according to Christ's Ordinance in all those Things that of Necessity are requisite to the same.*

QUESTIONS Explanatory.

I. **W**HAT is the Meaning of Congregation?
A. A stated Assembly, which by mutual Agreement and Consent, do ordinarily meet together for the publick Service and Worship of God in one Place, not that every occasional Assembly of People at a Lecture, or Funeral Sermon, is a Church.

II. *What is the allowed Matter of this Congregation?*

A. Faithful ones, such as are adjudged Members of the mystical Body of Christ, shewing their Faith by their Works, and their professed Subjection to Christ in the Faith, and Order of the Gospel. *Eph.* i. 2. and ii. 12, 13, 19. *Col.* i. 2, 4, 12. *1 Cor.* i. 2, 9, 26, 30. *Acts* ii. 4. and xi. 29. *1 Pet.* ii. 5. *Rom.* i. 7. and vi. 17. and x. 10. *Acts* v. 13, 14. and ix. 26, 28.

P p

III. *What*

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III. *What is the great End of Church-fellowship?*

A. Communion in the pure Word of God, and Sacraments duly administred according to Christ's Ordinance, or Institution for Edification, not according to Men's Errors or Inventions. *Psal.* cxxii. 2, 3, 4. *Eph.* ii. 19, 20. and iv. 15, 16. *Isa.* lvi. 6. and xlv. 5. *Rev.* i. 20. *1 Cor.* i. 2.

IV. *What are the Things necessarily requisite to these?*

A. Whatever is of Christ's Appointment as his Ordinance, and as for all other Things as to Indifferencies, and Circumstances of Conveniency, its at every particular Church's Liberty, to use, or omit them as they see Occasion, and are not indispensably to bind themselves to them, nor impose them upon others.

V. *How is such a Church to be gathered, doth Cohabitation in certain Precincts, or Parishes, make them such a Church?*

A. Cohabitation cannot, because *Jews* and *Infidels* may cohabit in the same Precinct, or Parish, but no good Christian will allow them to be Church Members.

VI. *But are not Men called Christians, and are baptized fit Members of such a visible Church?*

A. No, for many such have no Knowledge of God and Christ, and cannot discern the Lord's Body, therefore most unfit; others are grossly prophane, so that the administring that sacred Ordinance to them, is the calling that which is holy to Dogs; others desire not Church Communion, and it's not to be forced upon any; others it may be, are Gain-sayers, or Opposers, and by that Time all these are excepted, it may be theirs, but a few faithful Ones in many Parishes that cohabit, and are fit Members for a visible Church. *Jer.* iii. 14, 15. *Luke* xii. 32. *2 Cor.* vi. 15, 16.

VII. *What*

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VII. *What Course then is to be taken to make a Congregation of faithful Men?*

A. A solemn and serious Separation, whereby a competent Number of faithful Ones, professedly forsaking the World, the Flesh, and the Devil, do mutually agree to give up themselves to the Lord Jesus Christ, to walk together in the Faith and Order of the Gospel. 2 Cor. vi. 17. and ix. 13. John xv. 19. Isa. lii. 11. 1 John i. 3. Isa. xlv. 5.

VIII. *What is to be observed in this solemn Separation?*

A. 1. That such as are led by the Word of God, and his Spirit to agree in so solemn an Undertaking, are such as have a competent, experimental Knowledge of each others Faithfulness. 2. That they enter upon it with solemn Fasting and Prayer. 3. That they particularly declare what God hath done for their Souls. 4. That they oblige themselves by a solemn Engagement to the Lord Jesus Christ, and one another, to walk together in the Communion of the Gospel, according to the Rules thereof, as God shall help them. Eph. v. 6, 7, 10, 11. 1 Tim. iv. 5. Acts xi. 23, 24. Psal. lxvi. 16. 1 Pet. iii. 15. 2 Cor. viii. 5. Jer. l. 5.

IX. *What do you call this Congregation thus gathered into a stated Fellowship?*

A. A Church essential, that is, a Congregation of the Faithful, in Order to the preaching of the pure Word of God, and due Administration of the Sacraments and Discipline. Eph. ii. 19, 20, 21. Acts xi. 23, 24. compare Ver. 23, 26. and viii. 1, 4. compare with Ch. ix. 31.

X. *How can it be a Church before there are Officers?*

A. Because by this solemn mutual Agreement and Dedication of themselves to the Lord, they visibly and professedly come as lively Stones to

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Christ, the living corner Stone to be built up a spiritual House, to offer spiritual Sacrifices, acceptable to God by Jesus Christ. 1 *Pet.* ii. 4, 5. 2. It is so in other Corporations, the Body Politick is first in Nature, if not in Time before the Officers. 3. If all Officers die, the Church remains with the same Power of chusing Officers as at first, 4. Officers must be chosen by the Church, and out of the Church; therefore the Church must be before Officers. 5. A Church may receive Members, and increase themselves, though they have no Officers. 6. Officers are for the Sake of the Church, and not the Church for the Sake of the Officers, who are but Stewards to Christ and his Church. 1 *Cor.* iv. 1, 2. *Tit.* i. 7.

XI. *What is this Church essential to do in Order to their due Participation of the Word of God and Sacraments?*

A. They are to make as speedy Provision for its Well-being as may be, by organizing themselves, whereby it becomes a Church organized, *i. e.* furnished with Officers for a due and orderly Administration of all Ordinances according to Christ's Appointment. 1 *Cor.* xiv. 40.

XII. *Why is a mutual Agreement, or social Covenanting necessary?*

A. Because two or more cannot walk together in any Society, unless they be agreed so to do. *Amos* iii. 3. 2. A civil Corporation cannot be without some social explicit Bond of that Nature, much less a Spiritual; implicit Bonds will not be sufficient to retain the Members in Continuance and Order. 3. God so settled the Church of the Old Testament, and promised it should be so in the Times of the New. *Jer.* 1. 5. 4. As the Society is, so must the Bond be, a mere spiritual and mystical Body, hath an invisible and mystical Bond, but a visible Society

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Society hath a visible and professed Bond. 5. There cannot be a visible orderly Society, without some sufficient Means to keep the Members in due Subjection to the Law thereof, such as becomes reasonable Creatures and voluntary Agents. 6. A Church is a Corporation, or Body divinely politick, it's called a Temple, House, Building, City, and hath divine Privileges by Charter from Jesus Christ; now it's not fit any should have Right to the stated Privileges of such a Society, unless by his voluntary and free Choice he oblige himself to be, and abide subjected to the Rules and Laws of its due Administration of Government, and to bear his Part in all the Concerns thereof. Hence it's said to be a Vineyard hedged in, to be a Garden enclosed, and to stand by the Staves of Beauty and Bonds. *Psal.* cxxii. 3. *Isa.* i. 21. *Rom.* xii. 4. 5. *Heb.* iii. 6. *Gal.* vi. 10. *Eph.* ii. 17. *Matt.* xxi. 33. *Col.* iii. 15. *Eph.* iv. 12, 16. *1 Cor.* v. 12, 13. *Isa.* v. 1, 5. *Cant.* iv. 12.

XIII. *But why must a Church of Christ be thus separated?*

A. All civil Societies, whether they are of their own Establishment, or established by Charter from superior Authority, are distinct, and separate, and have their peculiar Power of Government and Privileges within themselves, and are enabled to keep themselves pure and free from the Invasion of Foreigners. *Eph.* ii. 19. And God never established a Church, but it had such Power and Privileges, (being a distinct, separate, and peculiar People) and the Want of the due Management of the said Power and Privileges, hath been the Cause of the Decay, Scattering, Apostacy, and Ruin of many Churches, and without it, Faith, Love, and Order, can never be maintained to the Glory of God, and Edification of particular Members within any Church.

1 Cor.

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1 Cor. v. 14. 15, 16, 17. *Exod.* xxxiii. 16. *Lev.* xx. 24. *Deut.* xxxii. 7, 8, 9. *Neb.* xiii. 3. *Lev.* xv. 31. *Tit.* iii. 14. *Exod.* xix. 5. *Deut.* xiv. 2. and xxvi. 18. *Psal.* cxlv. 4. 1 *Pet.* ii. 9. 2 *Cor.* vi. 15, 16, 17.

XIV. *Why is such a separate Church called Congregational?*

A. Because a visible Church is a single stated Assembly of a competent Number, to support Ordinances among them, and of no more than can conveniently meet together, for edifying Communion in one Place, according to divine Institution, and God never instituted any other visible Churches but such as were either Æconomick, (in particular Families, as of the Patriarchs) or such as were Congregational, as that of the Old Testament, and all from the primitive Times, are, were, or should have been. *Gen.* xvii. 12, 13. and xviii. 18, 19. *Exod.* xix. 5. and xxiii. 14, 15. and xxxiv. 23. *Deut.* xiv. 2. and xxvi. 18. and xxxii. 8. *Matt.* xviii. 17. *Acts* ii. 47. *Ezek.* xvi. 4, 5, 6. *Lev.* viii. 3. *Numb.* xx. 6. 1 *Kings* viii. 4. *Acts* vii. 38. *Rom.* xvi. 1, 14.

XV. *Why are they called Independent?*

A. It may be, they are so called by some by-way of Reproach, as if they were an Anarchy, and subjected neither to God nor Man. But if a right Reason be sought for, it is because such Churches are not of human Institution, but in Respect of their ecclesiastical Estate and Government, co-ordinately, immediately, and equally subjected to Christ alone as their Head, supreme King, Governor, great Shepherd and Apostle, and depend alone upon him for Doctrine and Discipline, neither is any of them subjected to Christ by any human coercive Power in Spirituals, either Civil or Ecclesiastical,

fastical, though in all civil Matters they profess
Subjection to a civil Magistrate. *Eph.* ii. 20. *Col.*
ii. 6, 7. *2 Cor.* i. 24. *Heb.* iii. 5, 6. *1 Pet.* v.
3, 4, 3. *John* x. *Rev.* i. 13, 16, 20.

CHAP. V.

Of Church-Officers.

QUESTIONS Explanatory.

I. **W**HAT is a Church organical?

A. It is a Congregation of faithful Men,
duly gathered, and furnished with Officers for the
orderly Administration of Ordinances, according to
Christ's Appointment. *Eph.* iv. 11, 12, 13. *2 Cor.*
x. 8. *Acts* xiv. 23.

II. How doth an essential and organical Church
differ?

A. They differ not in Kind, but only in Degree
of Compleatness, an essential Church hath the true
Matter and Form of a Church, but it is not so
furnished for its Well-being, to answer its Ends for
its Edification, in the orderly and solemn Admini-
stration of some Ordinances, and the dispensing of
others which appertains to Office.

III. What ministerial Officers hath Christ set in his
Church?

A. Extraordinary, and ordinary. *1 Cor.* xii. 28.
Eph. iv. 11.

IV. What are the Extraordinary?

A. Those

A. Those that being divinely inspired, were authorized with extraordinary Power, and furnished with extraordinary Gifts more or less, in order to the first spreading the Gospel and Plantation of Churches. *1 Cor. xii. 11.*

V. Which were the extraordinary Ministers thus endowed?

A. They were of the highest Rank, as Apostles, or more inferior, or subordinate; as Prophets and Evangelists. *1 Cor. xii. 11.*

VI. What were the Apostles?

A. Extraordinary Messengers, or Ambassadors of Christ, sent forth into the World, and ordained by him, to be Witnesses of his Life, Death, and Resurrection, to preach the Gospel, to plant and govern Churches, being qualified, inspired, and commissioned accordingly. *Matt. xxviii. 18, 19. Mark xvi. 15, 16, 17, 18, 20. Luke xxiv. 46, 47, 48. 1 Pet. v. 1. Acts i. 8, 21, 22. 1 John i. 1, 2. 2 Pet. i. 16. Acts iii. 15. and v. 32. and x. 39, 41. and xiii. 31.*

VII. What were the Prophets?

A. The extraordinary Prophets (belonging to this Place) were those that from divine Inspiration foretold future Events, and had the Gifts of healing or speaking with Tongues, and were subordinate to the Apostles in the ministerial Service. *Acts xi. 19, 20, 21, 27. and xiii. 1, 2. 3. 1 Cor. xii. 10, 28.*

VIII. What were the Evangelists?

A. They were inspired Ministers of Christ, Subapostolick, and assistant in carrying on the extraordinary Ministry and Charge of the Apostles, by their Direction for the most part. *1 Cor. xii. 28. Eph. iv. 11. Acts xxi. 8. Mark i. 1. Luke i. 13. 1 Tim. i. 3, 4, 14. 2 Tim. iv. 5. Tit. i. 5.*

IX. Which

IX. Which are the ordinary and standing Ministers of the Church?

A. They that Christ hath appointed ordinarily to wait upon him in the Ministry of every Church, are Bishops and Deacons. *Phil. i. 1.*

X. What is a Bishop?

A. A Bishop is a Church Overster, a Presbyter, or ruling Elder immediately under Christ, and constituted by him in an ordinary Way and Manner for Exercise of his ministerial Office in the Church. *1 Pet. v. 5, 4. Tit. i. 7. Acts xx. 28. and xv. 22. 1 Cor. iv. 1, 2, 10.*

XI. Who are Bishops, or overseeing Officers in a Church?

A. The Pastor, and his Assistants in the Execution of his Office. *1 Pet. v. 2. Acts xx. 28.*

XII. Who is the Pastor?

A. The Pastor is one whom Christ having duly qualified, and ordained by his Church, doth go before it in Administration of the Word, Prayer, Seals, and the Keys according to Gospel-Constitution. *1 Tim. iii. 1, 2, 3, 4. Acts xiv. 23. and xx. 28. 1 Pet. v. 1, 2, 3. Rev. ii. 1, 2, 3. 1 Tim. v. 17. Rom. xii. 8.*

XIII. Who are the assisting Officers to the Pastor, for his more due Discharge of his pastoral Office; which his Time or Ability cannot ordinarily reach unto?

A. They are the teaching and ruling Elder. *Eph. iv. 11. 1 Tim. v. 17.*

XIV. Are these always necessary?

A. Ordinarily, a single Pastor may answer all Necessities of the Church of its Edification, in Discharge of the pastoral Office, but if the Necessity of the Church require, and call for greater Assistance in Doctrine or Rule, and such as are meet may be obtained, Christ hath furnished the Church with Power

to ordain the aforesaid assisting Officers. *Eph. iv. 12.*
1 Cor. xiv. 26.

XV. *Who is the Teacher?*

A. An assisting Elder unto the Pastor in teaching and instructing the Church, and though he is, or may be called by the Church to dispense other Ordinances; yet he is especially to give Diligence to, and wait on teaching. *Rom. xii. 7. 1 Cor. xii. 28. 1 Tim. iii. 1, 2.*

XVI. *Who is a ruling Elder?*

A. He whose Office it is to assist the Pastor in Ruling and Government, and though he should be apt to teach, and may supply the Necessities of the Church, as Occasion offers in teaching, yet his Office is especially to wait on ruling. *1 Tim. iii. 1. and v. 17. Rom. xii. 8.*

XVII. *What is the ruling Elders waiting on ruling?*

A. It is to join with the Pastor in maintaining a diligent Watch over the Congregation (or in case of the Want of the Pastor or ruling Officers) to go before the Church, in receiving in, admonishing, or casting out, or in other Matters of Order, especially as the Case shall require, because a Church having any one ruling Officer is organized, though not so fully. *1 Tim. iii. 4. 1 Cor. xii. 28. Rom. xii. 8.*

XVIII. *Are all overseeing Officers absolutely necessary to the due Organization of a Church?*

A. A Church which hath a Pastor and Deacon, may be fully organized for the Church's full Edification, the pastoral Office containing in it all teaching and ruling Charge, and if the Pastor is able to discharge the whole in a due Manner, he undoubtedly may; but if through the Weakness of the Pastor, or Increase of the Church, there is Need of further Help, and it may be had, it's the Duty of

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of the Church to call in, and ordain such assisting Officers, the End of all Offices in the Church being Edification. *Eph. iv. 12. 1 Cor. xiv. 26. 2 Cor. xi. 19. and x. 8, 18. Matt. xx. 26, 27, 28. 1 Cor. iv. 1, 2.*

XIX. *Who is a Deacon?*

A. Such an one who being ^{duly} qualified and ordained to his Office, is to attend the more external Concerns of the Church, in serving the Tables of the Lord, and of the Poor, by distributing to their Necessities, and to take Care of the sustaining and Support of the Ministry, and Ordinances, at the Church's Charge, and by its Direction. *1 Tim. iii. 8, 9, 10. Rom. xii. 8, 13. Acts vi. 2. and iv. 35. compare with Ch. vi. Neh. xiii. 13.*

XX. *How are Deacons to be considered?*

A. As principal and assistant.

XXI. *Who are the Principal?*

A. The Men Deacons.

XXII. *Who are the assisting Officers to the Deacons?*

A. The Women Deacons, Deaconesses, or Widows, who being called by the Church thereto, are to inspect the Necessities of the Sick, and Poor, in such Cases especially that is most proper for them, and make Report thereof to the Men Deacons, that such Necessities may be duly supplied. *Rom. xvi. 1. and xii. 8. 1 Tim. v. 9, 10.*

XXIII. *How, and by what Means is a Church furnished regularly with Officers?*

A. By a regular Call and Ordination.

XXIV. *What is a regular Call?*

A. When a Church after solemn seeking of God for Direction, doth pitch upon some Person whom they have some Proof of as to his Abilities, and Spirit suited to such a Relation and Charge, and

giving him an Invitation thereto by Consent. 1
Tim. iii. 10.

XXV. *What is required to the compleating the Call?*

A. The Declaration of the Person called, that he is willing to accept of the said Office-charge, provided he be duly ordained thereunto.

XXVI. *Is the said Person made an Officer upon his Acceptance of the Call?*

A. A Call is not Ordination, neither is any one constituted a Church Officer thereby, nor ordained.

XXVII. *What is to be done to constitute him an Officer after the calling him, and his Acceptance?*

A. It is the ordaining him, whether Bishop or Deacon, both are to be ordained by the Choice and Prayers of the Church.

XXVIII. *What is Ordination?*

A. It is the solemn Election of a Person duly called to an Office in the Church, and his Separation thereto by the Prayers of the Church. *Acts xiv. 23. and vi. 3.*

XXIX. *From whence are the Officers of a Church to be chosen?*

A. They are to be chosen out of themselves, and ordained by the Church, to which they are to be related as Officers. *Acts vi. 3.*

XXX. *What will follow from hence?*

A. That though a Church may invite by calling the Member of another Church, as a Person fitted and suited to bear Office in it; yet this Person, whilst he remains a Member of a Sister Church, cannot orderly be ordained an Officer to the said Church, to which he is to be related in Office, for it's against the Rules of all civil Societies, much more of religious; and therefore he must be joined
 a Member

a Member to the said Congregation, before he can be constituted an Officer to it regularly.

XXXI. *What is a regular Election?*

A. A Vote of the Church upon a Question first duly debated, and then fairly put, Whether such a Person is to bear such an Office in the Church, if at least the Majority (it's best all) do concur and agree in the Affirmative, by lifting up their Hands, or by some other decent Way of expressing their Minds, it is a Church-Act.

XXXII. *Is the Election then consummated?*

A. Not until the Person elected do solemnly, seriously, and publickly, accept of the said Office, and Charge to which he is called and elected.

XXXIII. *Who are to give Votes in the Church at Election of Officers, or on other Occasions?*

A. The Brethren only, though the whole Church of Brethren and Sisters are to be present, else it's no Church-Act.

XXXIV. *Why are not the Sisters to vote in the Church?*

A. Because they may not teach in the Church, nor do any publick Act that may signify Rule or Authority over the Man. 1 Tim. ii. 11, 12, 14. 1 Cor. xiv. 34, 35.

XXXV. *May not a Woman speak upon any Occasion in the Church?*

A. She may speak in a Way of Subjection, as to answer in her own Case, or by Way of Witness in another's, or give an Answer to the Church, when it asketh her the Reason of the Hop: that is in her. 1 Pet. iii. 15.

XXXVI. *What if a Sister be dissatisfied with the Proceedings of the Church in any Case?*

A. She may make the Church acquainted with her Dissatisfactions, by her Husband (if a Member) by

by an Elder, or any Brother. 1 Cor. xiv. 35. 1 Tim. ii. 11.

XXXVII. *What if she cannot receive Satisfaction?*

A. She dischargeth her Conscience in entring her Dissent in that particular Thing (as a Brother doth in the same Case) and then to acquiesce, and ought not to proceed to make any Schism or Faction.

XXXVIII. *Is not laying on of Hands to be used in Ordination?*

A. Most that have seriously weighed the Question, do apprehend that it is not essential to Ordination, but an indifferent Thing may be used or let alone; if it be used, it's only to denote and point out the Person chosen and set apart by the Church; but they cannot see that there is any ministerial Gifts or Office-power conveyed thereby; others apprehend, that if it be used as any Part of Ordination, that it belongs to the Church only where the Office Relation is, and by whom only it's immediately under Christ conveyed, the Officers, Elders, or Deacons of other Churches, having not so much Power there as a private Brother, therefore much less so great as to ordain an Elder or Deacon: And again, if Elders are to be thus ordained, then Deacons too, for which there is a more express Rule. Acts vi. But lastly, there is most Reason to believe that it's one of the obsolete primitive Ceremonies, such as anointing the Sick, and washing of Feet, which ceased with the Lives of the Apostles, and with those extraordinary Gifts of Tongues, Healing, &c. This very Ceremony being used mostly in bestowing those extraordinary Gifts of the Holy Ghost, now when the Thing signified is ceased, the significant Sign ceaseth
of

of Course. Lastly, The Ceremonies which remain in Baptism, and the Lord's Supper are expressly continued by Christ, and no other.

CHAP. VI.

Of Church Ordinances of more general Communion.

QUESTIONS EXPLANATORY.

I. **W**HAT are Church-Ordinances?

A. They are the visible Means of Grace which Christ hath ordained and appointed for the Edification of his Churches. *Acts ix. 31. 1 Cor. xiv. 5, 12, 26. Eph. iv. 12.*

II. *How are Church Ordinances to be distinguished of?*

A. They are such as are ordinarily dispensed in a more publick and general Way of Communion, or in a more special and peculiar Manner; all the Ordinances of Christ being given, and primarily belonging to the Church.

III. *Which are those which are ordinarily dispensed in a more publick and general Way of Communion?*

A. The preaching of the Word, and the Prayers, with the Praises of the Church.

IV. *What is the Preaching of the Word?*

A. It is the reading, opening rightly, dividing, and applying of the Word of God in order to the
Edification

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Edification of the Church, and Conversion of Sinners. *Neb.* viii. 8. *1 Cor.* xiv. 24. 25. *Acts* xxvi. 18. and xi. 26. and xx. 32. *Rom.* xv. 4. *2 Tim.* iii. 15, 16. and ii. 15. *Rom.* x. 14, 15, 16, 17.

V. *To whom doth it belong to preach the Word in the Church?*

A. Ordinarily it belongs to the Pastor or Teacher, to labour in the Word and Doctrine, especially in the more publick Congregation, though there may be Reason sometimes for the Church to make Use of the Gifts of a Brother that is not in Office, for its Edification, the Exercise of whose Gifts in the Church is called prophecyng. *Eph.* iv. 11, 12. *1 Cor.* xiv. 1, 24, 25, 31, 39. and xii. 10. *Rom.* xii. 6.

VI. *What is publick Prayer?*

A. It is a solemn leading Ordinance, wherein the Elders of the Church, especially the Teaching go before the Congregation, with Supplication for the Sanctification of other Ordinances, and for Things agreeable to the Will of God; in the Name of Christ, with Confession of Sin, and thankful Acknowledgement of Mercies. *Psal.* lxii. 8. *1 Tim.* ii. 1. and iv. 5, 6. and *Jude* 20. *Zech.* xii. 10. *1 John* v. 14. and iii. 22. *Eph.* iii. 20. *John* xiv. 13. and xv. 16. and xvi. 23. *Psal.* xxxii. 5, 6. *Dan.* ix. 4. *Phil.* iv. 6. *Acts* xii. 5.

VII. *What is singing of Psalms?*

A. It is an Ordinance of Christ's Institution, wherein Psalms, or Hymns suitable to the Congregation, and Occasion being sung, God is praised, and the Hearts of the People quickned, and enlarged to his Glory and their own Edification. *Matt.* xxvi. 30. *Mark* xiv. 26. *Heb.* ii. 12. *Eph.* v. 19. *Col.* iii. 16. *1 Cor.* 14, 15. *Psal.* lix. 16, 17. and vii. 17. *Isa.* xii. 2. and xlii. 10. *Rom.* v. 9. *Acts* xvi. 25.

VIII. *May*

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VIII. *May Psalms be sung in a mixt Congregation?*

A. Why may not the Church use publick Praises as well as publick Prayers, such as are of general Concernment, and suitable; for Praises, as well as Prayer, belong to natural Worship, and is due to God from every reasonable Creature as such, tho' by Christ's Institution they are given to the Churches, to be standing Ordinances in them. *Psal.* cvii. 8, 15, 21, 31. and cxvii. 1. and cxlviii. 1, 2. and xi. 12, 13, 14. and cxiii. 2, 3. and cix. 30.

CHAP. VII.

Of Ordinances of special Communion, and first of the Seals.

QUESTIONS Explanatory.

I. **W**HAT are the Ordinances of special Communion, more peculiarly belonging to the Church?

A. They are the Seals of the Covenant, and the Use of the Keys.

II. *What is a Seal of the Covenant which we commonly call a Sacrament?*

A. It is a sacred Ordinance instituted by Christ, wherein by sensible Signs, Christ, and the Benefits of the New Covenant are represented, sealed, and applied. *Gen.* xvii. 7, 10. *1 Cor.* xi. 23, 26. *Rom.* iv. 11, 12. *Gal.* iii. 25, 27, 29.

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III. *What*

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III. *What is to be considered in a Seal, or Sacrament of Christ's Institution?*

A. The sensible Sign, and the Thing signified and sealed.

IV. *Which are Seals or Sacraments of the New Testament?*

A. They are two only, Baptism, and the Lord's Supper. *Matt.* xxviii. 19. and xxvi. 26, 27. 28.

V. *Are there no more significant Signs, or Ceremonies, of standing Use in the Churches?*

A. Though there were several Ceremonies, or external Signs used a great while in the Churches, from an unwarrantable following the apostolick Churches, such as Imposition of Hands, washing of Feet, and anointing of the Sick, yet it doth not appear, that Christ hath continued them to the Churches, especially seeing the Things signified are ceas'd, *viz.* the bestowing extraordinary Gifts of the Holy Ghost, such as of Tongues, and miraculous Healing, &c. Signs to Unbelievers at the first preaching of the Gospel, and planting of Churches: But such whose spiritual Signification, and Efficacy Christ hath promised to continue, and with the Administration whereof to be, and blest to the End of the World, are only Baptism, and the Lord's Supper.

VI. *What is Baptism?*

A. It is a Seal of the Covenant, wherein the washing with Water in the Name of the Father, Son, and Holy Ghost doth signify, and seal washing in the Blood of Christ unto Forgiveness of Sins, and to Participation of the Benefits of the Covenant of Grace, and our Obligations to be the Lord's, *Matt.* xxviii. 19. *Rom.* vi. 4. *Gal.* iii. 27. *Col.* ii. 11, 12. *1 Pet.* iii. 21.

VII. *To what Persons doth Baptism belong?*

A. To all that belong to the Covenant of Grace,
for

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for to whom the Covenant of Grace doth belong, Baptism doth belong. *Acts* ii. 38, 39, and viii. 36. and xvi. 14, 15, 32. *Gal.* iii. 26, 29.

VIII. *Doth Baptism belong to Infants, or Children in Nonage?*

A. It doth belong to some Infants, as it doth but to some Adult, according to the Directions of the Spirit of God.

IX. *I pray can you prove that any Infants may be baptized?*

A. I can. 1. They that belong to the Covenant of Grace may have the Seal of the Covenant, but some Infants do belong to the Covenant of Grace; *ergo*, The Major is evident, because they that belong to the Covenant of Grace, belong to the Promise of the said Covenant, which Promise is eternal Life, 1 *John* ii. 25. and it was made to Christ, and to the Elect in him before the World was. *Tit.* i. 2. 2 *Tim.* i. 9. As to the Minor, it's most evident, for who will deny there are elect Infants, if there be none, nor never was, there neither is, and never was any elect grown Persons; now all elect Ones were given to Christ for Redemption, and belong to the Covenant of Grace. *John* x. 16. and xvii. 6. 2. Infants were loved of God before they were born, *Rom.* ix. 11. *Jer.* i. 5. 3. It's not to be denied, that many Infants dying in Infancy are saved, and if saved they belong to the Election, if to Election, then to Redemption, and the Covenant of Grace wherein the Promise of eternal Life is made.

2. They that may have the End of Baptism, and the Reason of it may be baptized, but Infants may, for they may have Forgiveness of Sins; *ergo*, The Major appears that Baptism is unto the Forgiveness of Sins. *Acts* ii. 38. It signifies Remission of Sins, and seals it, and the Use of it is,

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because

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because of Remission of Sins thro' the Blood of Christ; the Minor is most manifest, because what ever Infants are saved must have Remission of Sins;

3. That Ordinance that carries with it a plain Significancy of the Passiveness of a Sinner in the first Application of the Promise of eternal Life, may be applied to an Infant, as well as to an Adult. But Baptism carries this Significancy; *ergo*, The Major appears, because both Infants, and adult Persons are merely Passive, and equally so, in the first Application of the Promise, an adult Person doth no more in the first Application of the Grace of the Promise, than an Infant doth. *Mark x. 15.* The Minor is undeniable, this Ordinance carries in it such Passiveness, whether it be administered to a Child or adult Person.

4. They that are to be brought unto Christ, are brought to receive the Promise in Christ, and therefore may have the Seal, or significant Sign of the Promise, but Children are brought unto Christ, and he hath taken them into his Arms, and blessed them, and Christ's Blessings are no other than Covenant Blessings. *Mark x. 15, 16. Matt. v. 3, 4. &c.*

5. They that are taught, and made Disciples by teaching, may be baptized, but Infants, *i. e.* Children in Nonage are taught, and made Disciples in teaching; *ergo*, The Major is proved from *Matt. xxviii. 19.* and the Minor *Eph. vi. 4. Mark. x. 15, 16.*

X. *You have proved that Infants may be baptized, are not all Infants to be baptized?*

A. No, nor all adult Persons in the World, the Spirit of God hath set a Limitation, as to both adult Persons, and Infants: The first are to make a Persona', and visible Profession, in order to the receiving

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receiving Baptism ; the other to be the immediate Children of such a Professor baptized.

XI. *Let that be further proved, that the Child of a baptized Believer, is to be baptized?*

A. If the Child of a baptized Believer, ought to receive the Seal of the Righteousness of Faith, by virtue of the Covenant of Grace, then such a Child ought to be baptized, but the Child of a Baptized, &c. in the Proof of the Major, it's taken for granted that none will deny Baptism to be a Seal of the Righteousness of Faith, and that such a Seal is by virtue of a Covenant of Grace, and then if the Child of a Believer is to receive this Seal, it will follow he must be baptized : It will therefore lie upon us to make Proof of the Minor, *viz.* That the Child of a baptized Believer, ought to receive the Seal of the Righteousness of Faith, by virtue of the Covenant of Grace. 1. The Blessing of *Abraham*, by virtue of the Covenant of Grace, comes on the *Gentiles*, through Jesus Christ. *Gal. iii. 14.* And the Blessing of *Abraham* contains not only the Gift of Righteousness, but the Seal of it, not only for the Believer himself, but for his Infant Seed ; and the Benefits of the Covenant Blessing are not shortned, but rather enlarged. 2. All that are Christ's are the Seed of *Abraham*, and Heirs according to the Promise, but the Promise was to *Abraham* and his Seed ; therefore according to the Promise, they have a Seal to themselves, and their Seed. *Gal. iii. 29.* 3. Every Believer is a Child of *Abraham*, as *Isaac* was, who had the Promise, and the Seal of it for himself, and his Seed, the Promise running on the same Terms, and with the same spiritual Blessings to *Abraham*, and all Believers. *Gal. iv. 28.* It is true, there was something promised to *Abraham*, and his natural Seed, which were peculiar to them,

as

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as the Land of *Canaan*, and the Old Testament way of Administration of the Covenant Blessings in Church-privileges, in Circumcision, Sacrifices, &c. but that the Promise still contained in it invisible Blessings, and the Blessings of Church-privileges to all that profess the Faith of *Abraham* must be allowed, and to be as far extended, according to the true Nature of it, or else the Blessing of *Abraham* comes not in its full Extent on Believers, but curtailed, whereas the Apostle still extends it in its full Nature to Circumcision, and Uncircumcision. *Abraham* was a Father of many Nations, in respect of the invisible Grace, and a visible Seal of the Righteousness of Faith, both which made up the Blessing of *Abraham* that came on the *Gentiles*, and how came it in full Extent? setting aside the Difference between the Old Testament Administrations, and the New, that being Typical, and appertaining to a national Church; this belonging to the Gospel Institution of the Seal, and Constitution of the Gospel-Church; a Seal of the Covenant still belongeth to the Believer, and his Church Seed as to *Abraham*, and to his Church Seed: A Seal of the Covenant belongs as a Blessing of *Abraham* to every Believer, and his immediate Seed, though not the Seal of Circumcision as to a national Church, there being neither under the Gospel. *Acts* ii. 39. *Rom.* iv. 10, 11, 12, 13, 14, 15, 16, 17.

XII. *This Argument indeed carries great Evidence and Demonstration in it, provided that Abraham received Circumcision as a Seal of a Covenant of Grace, for some say, that though Abraham had a Covenant of Grace, yet he received Circumcision as a Seal of a Covenant of Works?*

A. This is very absurd, and overthrows the whole Doctrine of the Gospel. 1. God never gave a Seal of the Covenant of Works since the Fall,
let

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let any prove it, if they can, that he did. 2. There was never any in Covenant with God by Virtue of the Covenant of Works since the Fall; therefore there was never any Use of such a Seal. 3. The Spirit of God utterly denies it, that the Promise was to *Abraham*, and his Seed, through a Law. *Rom. iv. 13.* 4. The Righteousness of Faith always belongs to the Covenant of Grace, and as the Promise is given through it, so it's that Righteousness that was sealed. *Rom. iv. 13.* compare with *Ver. 11.* 5. Circumcision is called the Covenant, as being a Sign, Seal, and Privilege of the new Covenant. *Acts vii. 8. viz.* The everlasting Covenant to be a God to *Abraham*, and his Seed, in their Generation, *i. e.* in their respective Standings as Believers in the World. *Gen. xvii. 7, 10.* 6. Christ himself was a Minister of Circumcision to confirm the Promises made unto the Fathers. *Rom. xv. 8.* And he hath the most excellent Ministry, and is the Mediator of the best Covenant established on the best Promises. *Heb. viii. 6.* 7. Circumcision had a Gospel Signification when the Seal of the Covenant was dispensed by it, and in its typical Nature pointed at Baptism, that was to come in its Room. *Col. ii. 11, 12, 13.*

XIII. *But the Apostle saith, Gal. v. 3, 4. If you are circumcised Christ will profit you nothing?*

A. The Apostle disputes there against the *Jews*, and judaizing Christians that took Circumcision (as some Men do now) to belong to the Covenant of Works. *Rom. ii. 25.* In their seeking Righteousness, and Life by the Law. *Acts xv. 2. Gal. ii. 4, 5.* Therefore the Apostle tells them, that if you are circumcised on those Terms, *viz.* that Circumcision be a Seal of the Covenant of Works, you are then Debtors to keep the whole Law, for a Seal of the Covenant of Works binds to perfect Obedience

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ence for Justification; and if so, that you expect Justification by keeping the Law, then Christ is of no Effect, and you are fallen from, or have renounced Salvation by Grace. *Rom. xi. 6. Gal. v. 4.*

XIV. *But many of those that are baptized in Infancy do never believe?*

A. What if some do not believe, shall their Unbelief make the Faith of God of none Effect. *Rom. iii. 3, 4.* 2. Were there not many of *Abraham's* Seed, by Virtue of the Blessing of the Covenant with *Abraham* circumcised, which never did believe afterward, as *Ismael, Esau, &c.* 3. Do not very many baptized after they are adult, prove loose Apostates, Unbelievers, &c. must their Unbelief hinder others from the Blessings of the Covenant. 4. The Blessings of the Covenant are internal and invisible, or external and visible, there may be the First, but not the Second, and Reason enough for it, because there may be true Grace, but not presently a visible Ground of Administration (the Profession appearing not in the Believer) to the Parent or Child; and there may be a visible Ground of Administration, by a feigned Profession where the Calling, according to Election, hath not obtained. The internal Blessing of eternal Life, thro' the Righteousness of Faith, is sure to all the real spiritual Seed of *Abraham*. *Rom. xvi.* Christ being Minister thereof, and the Blessing of the Seal, the external Ministration by the Church, is certainly belonging ecclesiastically, and sure, in that Sense, to all the visible Members thereof, as it did belong to *Abraham*, and his Seed, in the New Testament Sense; and Baptism is lost, falling upon a Subject that never hath the Thing signified, no more, than Circumcision was but is duly administered,

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sted, if according to the Rules of all other Administrations, to apparent and visible Subjects.

XV. What is the Lord's Supper?

A. It is a Seal or Sacrament wherein by the giving and receiving Bread and Wine, according to Christ's Institution, his Death is shewed forth, and the worthy Receivers are not after a corporal and carnal Manner, but by Faith made Partakers of his Body and Blood, with all his Benefits to their spiritual Nourishment and Growth in Grace. *1 Cor. xi. 23. and x. 16.*

XVI. Why is it called the Lord's Supper?

A. Because the Lord first administered it on the Evening, wherein he was betrayed, and it is a spiritual Feast. *1 Cor. xi. 23. and v. 8.*

XVII. To whom ought it to be administered?

A. To a Church of Christ assembled together in one Body, not to a private Person, or to the Church by Parts, because, it's 1. A publick Ordinance, a Feast, and not instituted for a particular and private Repast. 2. It is an Ordinance of Church Communion. 3. It signifies Christ's giving himself for and forth to the whole Body, and owning them as such. 4. It is the Church's Privilege as a spiritual Corporation. 5. Therein is the Church's renewing its Covenant with Christ and one another. 6. Therein is the Church's shewing forth, and witnessing to the Death of Christ. 7. It's the Church's Eucharist, or Ordinance of Praise and Thanksgiving. *1 Cor. xi. 20, 22. and x. 16. and v. 8. Acts xx. 28. Eph. v. 27. 2 Cor. vi. 16.*

XVIII. To what Officer doth the Administration of the Lord's Supper belong?

A. To the teaching Officers only, more peculiarly to the Pastor, as the most proper Administrator next under Christ the great Pastor, who administered it

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first himself, as a teaching Pattern in this Respect.
Matt. xxvi. 26. Eph. iv. 11, 12.

XIX. May not a private Brother be called forth by the Church to administer the Lord's Supper upon their want of a Pastor?

A. It is a very unwarrantable Practice, there being no Ground for it in the Word. 2. It is constituting an occasional Pastor, the Administration of the Lord's Supper formerly belonging to the stated pastoral Office. 1 *Pet. v. 2. 3.* 3. It is the making a Brother a Pastor, when they intend not so to do, for one such an Administration to any People is an implicit constituting a Man in the pastoral Office and Relation to them. 4. Such Practices would soon exclude the Pastor's Office, and introduce Confusion. 1 *Cor. xiv. 33.* 5. The pastoral Office is not transient, or occasional, but fixed and stated for the Church's Edification, as indeed all Church Officers are. 1 *Cor. xii. 28. Rev. ii. 1.*

XX. May not the Pastor to one Church administer the Lord's Supper to another, that occasionally calls him thereto?

A. 1. He cannot by Virtue of the Relation he hath in one Church, perform his pastoral Office in another, for he is Pastor but in and to one Church, and not in and to another. 2. If he may act as a Pastor in two Churches, why not in many more, yea, in all Churches, and be an universal Pastor. 3. He cannot administer by Virtue only of the Call of that Church, that is not his Charge, for that were to allow an occasional Pastor, and it's the same with calling forth a Brother of their own, that of the two being more justifiable, viz. to call a private Brother of their own, than to call one who hath no more Office-Relation to them, than the Brother of another Congregation. 4. He that may do one pastoral Act, and that the greatest

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greatest in a Church not of his Charge may do another, and therefore may admit Members, admonish, excommunicate. 5. He that hath not Power of voting in a Church, hath not Power to act as a Pastor, neither can any Church call him to the last, unless they first admit him to the former, he must be an actual Member, who is made a Pastor, or acts as such. 6. This Practise tends to the making Catholick Administrators, and tends to the Destruction of particular Churches, and as it hath, so will necessarily issue in it.

XXI. *What is to be considered in the Lord's Supper?*

A. The Elements, and Administration.

XXII. *What are the Elements?*

A. Bread and Wine. *Matt.* xxvi. 26, 27. *1 Cor.* xi. 23, 24.

XXIII. *What is to be considered in the Administration?*

A. The sacramental Actions and Words in Distribution.

XXIV. *What are the sacramental Actions?*

A. They are those that are distinctly applied to each Element. 1. The Blessing. 2. The Taking. 3. The Breaking the Bread, and Pouring out of Wine, and Delivery of them. *1 Cor.* xi. 23, &c. *Matt.* xxvi. 26, &c.

XXV. *What is blessing the Elements?*

A. It is going to God for a Blessing upon them, with Thanksgiving, whereby they are consecrated to an holy Use, and we believingly expect that the gracious Ends for which they were appointed will be granted to God's Glory and our Good. *1 Tim.* iv. 3, 4. *Col.* iii. 17. *Eph.* iii. 20. *Matt.* xxvi. 26. *Luke* xxii. 19. *Psal.* l. 14.

XXVI. *Are the Elements to be blessed together, or apart?*

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A. They are to be blessed apart, for so Christ blessed them, and the Apostle acquaints us, that he did so, as well as the Evangelists. See *Matt.* xxvi. 26, 27. *Mark* xiv. 22, 23. *Luke* xxii. 19, 20. *1 Cor.* xi. 23, 24, &c.

XXVII. *What are the sacramental Words of Distribution, in the Delivery of the Bread in, or after breaking?*

A. Take eat, this is the Body (or Sign of the Body of Christ) which was broken for you, do this in Remembrance of him. *1 Cor.* xi. 24. *Matt.* xxvi. 26. *Mark* xiv. 22. *Luke* xxii. 19.

XXVIII. *What are the sacramental Words applied to the Wine in Distribution?*

A. After giving Thanks, and blessing the Cup distinctly, and by itself, the sacramental Words are: This Cup is the New Testament in the Blood of Christ, drink this in Remembrance of him. *1 Cor.* xi. 25. *Matt.* xxvi. 27. *Mark* xiv. 23, 24. *Luke* xxii. 20.

XXIX. *What Gesture of the Body is to be used in receiving?*

A. Such as we use at a Feast where we sit, and not kneel. *Luke* xxii. 14. *Matt.* xxvi. 20.

XXX. *What is the Consummation of this Ordinance?*

A. Singing a Psalm, or Hymn of Praise unto God, upon so solemn a Remembrance of the Grace of God in Christ, and the Love of Christ unto poor Sinners. *Matt.* xxvi. 30. *Heb.* xiii. 15. *Psal.* cvii. 22. and cxvi. 13, 17, 19. *Jon.* ii. 9. *Psal.* l. 14.

XXXI. *Is not this Ordinance much changed by many from its primitive Institution?*

A. It is so both by Papists and Protestants; the Papists have perverted it to an horrible Idol by Transubstantiation, and the Sacrifice of the Mass; and

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and some Protestants retain Corruptions in Administration that descended from them, such as kneeling in receiving, symbolick at least of Adoration. 2. The blessing the Elements together. 3. The Administrator's carrying the Elements from Person to Person, with so many vain Repetitions of the Words of Distribution, which should be done but at once. 4. The Pastor's taking in a Partner in Administration, one carrying about one Element, and the other another. 5. The Peoples betaking themselves each one to his secret Prayers, after the Element is blessed by the Church, as if it were to be re-blessed, and the Church's Blessing not sufficient. 6. That as some take a praying Posture in receiving, so others take a sitting Posture, not only in receiving, but in praying at this Ordinance for a Blessing upon their Receiving. These are Innovations, and undoubted Invasions made by Mens Corruption on this sacred Ordinance, the Decency, Order, and Solemnity whereof, doth most eminently appear in its Administration, according to the primitive Institution, standing so plainly upon Record in the Word of God.



CHAP.

C H A P. VIII.

Concerning the Keys.

QUESTIONS Explanatory.

I. **W**HAT are the next sort of Ordinances of Christ in a Church, which belongs to special Communion?

A. The Keys which are Christ's, and as his great Blessing and Trust, committed immediately to the Church, to use and administer in Christ's Name for its Good. *Isa. xxii. 22. Rev. iii. 7. Heb. iii. 6. Matt. xvi. 19.*

II. What are the Keys, or what do they signify?

A. They are the opening, or shutting, the Kingdom of Heaven, which is the Church, in order to coming in and going out. *Ezek. xliii. 11. Rev. iii. 7.*

III. How are the Keys to be distinguished?

A. Into the Key of Knowledge; and ecclesiastical Power or Rule.

IV. What is the Key of Knowledge?

A. It is either that whereby the Mysteries of the Gospel are revealed, and the Heart opened to receive them unto Salvation, or that whereby they are hid, and the Heart hardened against them unto Destruction. *Luke xi. 52. Matt. xvi. 19. compare Acts x. 34, 42. and xi. 17, 18. Isa. vi. 10. John xii. 39. 40.*

V. What is the Key of the Church Power, or Rule?

A. It

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A. It is the politick Power of Christ in the Church, whereby it exerciseth in the Name of Christ all lawful Rule and Government within it self for its Increase and Purity. *Acts* xvi. 5. 2 *Thes.* i. 3, 6.

VI. How is a Church to be considered as the Subject of the Keys under Christ?

A. Either essentially or organically.

VII. Are the Keys lodged in a Church essential?

A. A Church essential is the first Subject of the Keys, for by the same Power of Christ whereby it's framed into an incorporate spiritual Society of divers Members, they can increase themselves, and admit other Members. 2. They must of Necessity, to their Preservation, purge from themselves pernicious Members. 3. They have Power to organize themselves with Officers. 4. If need be, that they call an Officer from without, or one of another Church, they must first admit him a Member that they may ordain their Officer from among themselves. 5. In rejecting a scandalous Pastor from Office and Membership, (the Church having no other ruling Elder) must of Necessity act essentially only. 6. The first Degree of Use of the Keys, is mutual Watch, which is in each Member. *Heb.* xii. 15. 7. In the admonishing an offending Brother, the two first Degrees of proceeding lies in the particular Members of a Church. *1 Cor.* xii. 18, 25. *Col.* iv. 17. *John* iii. 10. *Matt.* xviii. 15, 16, 17.

VIII. If a Church essential may thus administer the Power of the Keys, why hath Christ ordained Officers?

A. For the well-being of a Church, and it's better Edification, that all Ordinances may be dispensed with more Order and Solemnity according to the
the

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the Nature of a well-govern'd Society. 1 Cor. xiv. 40. Col. ii. 5. Heb. iii. 6.

IX. How is a Church to be considered organically in the Use of the Keys?

A. It is considered as exerting the Power of Christ committed to them by the Hands of Elders appointed by Christ, the due Management whereof in, and with the Church, to be their Care and Trust, as Stewards whereof they are accountable to Christ, and the Church, not lording it over God's Heritage. 1 Cor. v. 4. 1 Pet. v. 2, 3. 1 Cor. iv. 1, 2. Heb. xiii. 17.

X. Wherein lieth mostly the office Management of the Keys?

A. It is mostly concerned about Members coming into, or departing from the stated Communion of the Church, and in Matters tending thereunto.

XI. How is a Person coming to the Communion of the Church to be distinguished of?

A. He is either altogether a Non-Member, or a Member of another Congregation.

XII. What if one that offers himself to Communion be altogether a Non-member.

A. The Elder or Elders of the Church are to make Inspection into his Conversation, his Knowledge to discern the Lord's Body, and the Reason of the Hope that is in him, and propound him to the Congregation publickly, that all Members may satisfy themselves concerning him (a competent Time being allotted them) by Enquiry, or personal Conference. 1 Pet. i. 2, 3, 21, 22. and ii. 5, 6. and iii. 15. Heb. x. 21, 22.

XIII. What if by the Time prefixt, there is no just Exception to be made again, the Person offering himself, and so propounded?

A. Then the Elders proceed, by bringing the Party before the Church, to give a Reason of the Hope

Hope that is in him, or to answer any other Questions that the Church desires to be satisfied in, and the Question is put whether full Satisfaction is received in Order to the Admission of the said Party into Church Communion? and the common Suffrage of the Brethren being given in the Affirmative by lifting up of their Hands, or some other decent Way of Manifestation of their Consent, he may be admitted by the Elder. *Psal.* lxxvi. 16. *Acts* ix. 26, 27. 3 *John* 9. 10. *Rom.* xiv. 17, 19. 1 *Cor.* xiv. 40. 1 *Pet.* iii. 15.

XIV. *What if through Baseness, the Party cannot speak before a Congregation?*

A. In such Cases the Elder or Elders may receive an Account in Writing from the Hands of the Person to be received, or to take it from their Mouths in private, and read to the Church, the Party owning it publickly to be his. *Rom.* xv. 1, 2.

XV. *Is the Party now actually received, upon the Church's manifesting its Satisfaction and Willingness to receive him?*

A. No, not until the Elder in Performance of his Office, doth in the Name of Christ give him the Right-hand of Fellowship, and Confederates with him; that he gave up himself to Christ in the Fellowship of this Church, promising to walk with them in the Faith and Order of the Gospel by the gracious Help of God, or Words to that Purpose; the Elder promising also on the Behalf of the Congregation, to watch over him in the Lord, and by all Ways and Means to promote his Edification and spiritual Comfort, as God shall help and assist by his Grace, or Words to that Purpose. *Acts* xviii. 27. *Rom.* xv. 7. and xvi. 2. 2 *Cor.* i. 24. and xiii. 10.

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XVI. *What if before the Reception of such a Person, any one, or more Members of the Society be unsatisfied, and declare their Dissatisfaction?*

A. The Elder is not presently to proceed to Admission, but use all Ways and Means for the Removal of all Dissatisfaction by a fair Hearing, and answering what can be alledged; but in Case the Church, upon due Examination, find that Brother's Allegations to be false, or from Prejudice, or frivolous, he may be admitted by the Consent of the Majority, (which is the Church, else all Church Proceedings would be quite obstructed, and the objecting Brother is to acquiesce, having discharged his Conscience.

XVII. *To whom is a Member joined, being thus received, is it not to the Pastor, or Elder only?*

A. No, he is received to the whole Community of the Church, and is incorporated as a Member thereof, with which he is stedfastly to abide, attending on Christ in all Ordinances, and though the Pastor, or Elders, be removed by Death, he is not to depart without the Church's Leave. *Acts ii. 47. and v. 11, 15.*

XVIII. *What if a Member of another Congregation come to be admitted by Dismission from the same?*

A. If he come with a Dismission, and the Church be satisfied in him, and in the Faithfulness of the Church from whence he comes, the Elder may receive him in the Lord upon the usual Obligation, the Congregation consenting thereto.

XIX. *What if the Church of which any one hath been a Member be dissolved, and there be no Church to give him an orderly Dismission?*

A. Then he ought to enter as a Non-member, there being no Church to lay Claim to him, or to object

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object against his Admission. *Rom.* xiv. 15, 20.
and xv. 2. *2 Cor.* xiii. 10. *1 Cor.* xiv. 26.

XX. *Wherein lies the Use of the Keys in a Person's going from the Communion of a Church?*

A. Either in Translation of him to another Church, or in his Exclusion from Church-fellowship.

XXI. *What is the Translation of a Member from one Church to another?*

A. It's either for occasional and temporal, or for constant Communion.

XXII. *What is occasional Communion?*

A. It's when a Member of one Church has Occasion offers, by Virtue of the Communion of the Churches, communicates transiently with another, being known by the said Church, or recommended by the Church from which he came.

XXIII. *What is such Recommendation?*

A. Only a Letter testimonial, that such an one is actually in Fellowship, and walks according to his Profession, not under any Censure, or dealing with him for any Offence, which Letter being subscribed by the Pastor, or any Elder, it is sufficient for his Admittance to occasional Communion with any Church of Christ. *2 Cor.* iii. 1.

XXIV. *What is a Translation from one Church to another for constant Communion?*

A. It is a Dismission, whereby the Elder, by the Consent of the Church, doth deliver over that particular Watch, and Care of the Member, to be dismissed unto another Church, discharging him from that special Relation he stood in before, upon his being received a Member of the said other Church, either with, or without Commendation, as the Case may require. *Rom.* xvi. 1, 2. *Acts* xviii. 27.

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XXV. But may a Brother translate himself, and go orderly from one Church to another, without asking the Church's Leave to which he stands related as a Member?

A. He cannot for many Reasons. 1. It is not a decent, much less orderly going away, but very unmannerly, and a kind of running away. *Phil. i. 27. Tit. ii. 10.* 2. Such a Departure is not approved of in Families or civil Societies. 3. It destroys the Relation of Pastor and People, for what may be done by one Individual, may be done by all. 4. What Liberty in this kind belongs to the Sheep, belongs also to the Shepherd much more; he may then also leave his Flock at his Pleasure, without giving Notice or Reason thereof to the Church. 5. It is breaking Covenant with Christ, and the Congregation, and therefore a great Immorality. *Rom. i. 31.* he being under Obligation to abide stedfastly with the Church, *i. e.* till the Church judge he hath a lawful Call to go to another Church. *Acts ii. 42.* 6. It is a Schism, for if there be any such Thing in the World, it's of particular Societies. *1 Cor. xii. 14, 15, 20, 21, 25. Heb. x. 25.* 7. It's a despising the Government of the Church. *Jude 19.* 8. It is a particular Member's assuming to himself the Use of the Keys, or rather stealing of them. 9. There's as much Reason Persons should come in when they please, without asking Consent, as depart when they please. 10. It is very evil and unkind, in another Church, to receive such an one, as not doing as they would, or should be dealt with. 11. Such Practises can issue in nothing than the Breach and Confusion of all particular Churches, and make them like Parishes. 12. Such Departures cannot be pleaded for in the least, but upon the Notion of a Catholick visible Church, wherein all Members,
and

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and Officers are run into one organized Church, which will, and must introduce, a Co-ordinate, (if not a Sub-ordinate) pastoral Government (by Combination of Elders) over all the Churches; and therefore by Synods, and Classes. 13. It is like a Leak in a Ship, which if not speedily stopped, will sink it at last. 14. It tends to Anarchy, putting an arbitrary Power in every Member. 15. It breaks all Bonds of Love, and raiseth the greatest Animosities between Brethren and Churches. 16. It is a great Argument of some Guilt lying on the Party so departing.

XXVI. *What if the Church will not dismiss a Brother, or give him Leave to depart to another Church, when he asks it, and gives his Reasons for it?*

A. If the Reasons be valid, the Church ought to admit them, and grant his Desire, if they be not, the Church ought to answer them, and convince him of his Duty; but if it appears that the Brother be stiffly bent to depart, through Prejudice, or an unpeaceable Spirit, notwithstanding all due Endeavours to persuade him to abide, it's undoubtedly most for the Edification and Peace of the Church, to grant the desired Dismission. 1 Cor. xiv. 26. 2 Cor. x. 8.

XXVII. *May not a Church grant a Dismission of the Brother to the World, without directing it to any particular Church, but with Liberty to join himself when he please?*

A. This is plainly to make him a Non-member as to any Church, and put him under the Temptation of continuing so, and remaining devoid of all Church Watch, whereby he lies dangerously open to Satan's Temptation, which hath occasioned the Fall of many from their Profession, or at least the Strictness thereof. 1 Cor. v. 12.

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XXVIII. *May there be no just Reason for a Church to refuse to give a Dismission when asked?*

A. There may, viz. when a Member is under dealing for an Offence, or Admonition, the Church ought not to grant him a Dismission, though he asks it.

XXIX. *Why should not a Church refuse to give a Dismission (when asked, and insisted on) to a Member that may be dismissed?*

A. Because to deny it, is, 1. To exercise Dominion over Mens Faith. 2. It's to make a Church a Prison, which Christ never did. 3. It is to lay a Stumbling-block before the Brother that asks it, and cause him to sin by Discontent, Prejudice, or disorderly Withdrawment. 4. It destroys the End of Church-fellowship, which is Edification of the Brother, which is thereby hindred here and elsewhere. 5. It supposeth that Persons are tied by Church-membership from answering all Calls of God to remove. 6. It is contrary to the common Rule of Equity, to do as we would be done by. 7. It fixeth a Root of Bitterness in a Church. 8. It argues the prevailing of a very private Spirit in the Church. 9. It destroys all Communion of Churches.

XXX. *What is the Management of the Keys in a Brother's Exclusion from the Communion of the Church?*

A. It is the putting a Church-member out of Communion by a judicial Act, in the Name of the Lord Jesus. *Matt. xviii. 17. 1 Cor. v. 4.*

XXXI. *How is such Exclusion to be distinguished of?*

A. It may be considered as a mixt, or single, and direct Excommunication.

XXXII. *What do you call a mixt Excommunication?*

A. That

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A. That which originally proceeds from, and consists in the Act of the Brother himself, and is the Formality of his Offence, upon which proceeds the just and unavoidable Act of the Church.

XXXIII. *What is this Act of the offending Brother?*

A. An arbitrary, violent, and disorderly Withdrawment from the Communion of the Church, and persisting therein against all Means for his Reduction, whereby (as much as in him lies) he cuts off himself from his standing in that Church, and all Right thereby of Communion with other Churches, and whereby he becomes a Self-felon, or a Self-excommunicate. *Jude* 19. *Rom.* xvi. 17. *Heb.* xii. 15.

XXXIV. *Is it in the Power of a particular Member to dissolve his Church Relation?*

A. It is no more in the just Power of any Man, than in a Man to kill himself, but by the said Withdrawment, he doth schismatically rend himself from his Communion, and standing in the Church, and so separate himself sinfully. *Jude* 19. *1 Cor.* i. 10. and iii. 3. and xi. 18. *Heb.* x. 22, 23, 25.

XXXV. *What is the just Act of the Church that clothes this irregular Separation, with the Formality, as it were, of an Excommunication?*

A. The Judgment of the Church publicly declared by an Elder of the Congregation; that *A. B.* having so, and so, irregularly, and sinfully withdrawn, and cut off himself from the Communion of the Congregation; they do now adjudge him a Non-member, and one that is not to communicate with the Church, in the special Ordinances of Communion, 'till due Satisfaction is given by him. *Rom.* xvi. 17, 18. *2 Thes.* iii. 6. 14, 15. *Jude* 12.

XXXVI.

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XXXVI. *What is a single, or direct Excommunication?*

A. It is the judicial Rejection, or casting a Member out of the Communion of the Church in all special Ordinances, in the Name of the Lord Jesus, for some Fault committed in the Church. *Matt. xviii. 17. 1 Cor. v. 4.*

XXXVII. *In what Cases is this Sentence to be denounced?*

A. Either in Case of Offences publick, and notoriously scandalous, or in Case of such as are more privately committed, or of a smaller Nature, but impenitently persisted in, after a due Way of proceeding, to bring such an one to Repentance. *Jude 22, 23.*

XXXVIII. *How is a Church to proceed in Case of open notorious Scandals?*

A. The Matter of Fact, as such being beyond all Question, the Church is to proceed immediately to Censure, to vindicate the Honour of Christ and his Church, and to manifest to the World their just Indignation against such notorious Offenders, and wait for a well-grounded and tried Evidence of his true Repentance under that Ordinance of Christ, which is appointed for that End. *1 Tim. v. 24. Acts v. 5, 11. Jude 23. 1 Cor. v. 2 Cor. vii. 11.*

XXXIX. *How is the Church to proceed in Cases of private Offences not so grossly scandalous?*

A. By a gradual Proceeding, endeavouring by repeated Admonitions, to bring the Offender to Repentance. *Matt. xviii. 15, 16, 17.*

XL. *What is an Admonition?*

A. It is a faithful Endeavour to convict a Person of a Fault, both as to Matter of Fact, and his Duty thereupon, charging it on his Conscience in the
Name

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Name of the Lord Jesus, with all Wisdom, Authority, and Meekness. *Gal. vi. 1. 2 Tim. ii. 25. Rom. xv. 14.*

XLII. To whom doth Admonition belong?

A. Not only to the Church by the Elders, but to any private Brother, or Sister, especially as to the first Degree in Case of private Offences before such are brought to the Church. *Rom. xv. 14. 1 Thes. v. 12. Matt. xviii. 16. Heb. xii. 15.*

XLIII. When is a Church Admonition to be administered?

A. When an offending Brother, rejecteth private Admonition in all the Degrees thereof: The Complaint is laid before the Church, and the offending Brother is convicted, rebuked, and exhorted to due Repentance and Manifestation thereof. *1 Thes. v. 12. 1 Tim. v. 20. Rom. xv. 14.*

XLIV. What, and in what Manner, are the private Admonitions?

A. They are two, the first is by a single Brother or Sister, the second is by two, or three, whereof it's fit there should be one Brother, or two, if these be heard, and the Offender gained, then the Proceeding is to go no further, but if he neglect to hear them, the Church is to be told. *Matt. xviii. 15, 16, 17.*

XLV. When the Matter is laid before the Church, how oft should the Church admonish before it proceed to Censure?

A. A first, and second Time at least. *Tit. iii. 10.*

XLVI. When the Church proceeds to Censure, how is such a Person to be excommunicated?

A. The Question is put by the Elder to the Church, Whether the offending Brother be incorrigible, and refuse to hear the Church, which passing in the Affirmative, by the Vote of the Congregation

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gation in the Majority, at least of the Brethren. (Sisters being not to vote in the Church). The Office of the Elder is to go before the Church, in the denouncing of that solemn and awful Sentence, in the Name of the Lord Jesus Christ; Frst, calling upon God for Blessing upon his own Ordinance with Humiliation, and Confession of the Sin committed, and the great Impenitency of him that hath committed it. *1 Tim. iv. 5. Phil. iv. 6. Eph. vi. 18. 1 Cor. v. 2.*

XLVI. How is the Sentence to be pronounced?

A. After a solemn calling upon God, the Elder laying open the Offence in its Nature and Aggravations, with the Justness of the Proceeding, doth in the Name, and by the Authority of Jesus Christ, exclude such an one from the Communion of the Church in all Ordinances of special Communion, declaring this solemn Exclusion to be that which the Spirit of God calls a Delivery unto Satan, &c. *1 Cor. v. 45. and vii. 13. Matt. xviii. 17. 2 Thes. iii. 14. 1 Tim. i. 20.*

XLVII. What is the Import of the Delivery unto Satan?

A. The Delivery unto Satan signifies only the solemn Exclusion of a Person from the Communion of the Church, the visible Kingdom of Christ, and disfranchizing him, or divesting him of all visible Right to Church Privileges, casting him into the Kingdom of the World, where the Prince of Darkness rules in the Children of Disobedience, whereby he is to be reckoned among the ungodly ones, and his Conversation to be avoided, so far as may be without the Violation of any natural, or civil Bonds. *Eph. ii. 2. Acts ii. 18. 2 Cor. x. 6. 1 Cor. v. 12.*

XLVIII. What

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XLVIII. *What is meant by the Destruction of the Flesh?*

A. The Destruction of the Body of Sin, especially now in the prevailing State of it over the Sinner; a State of Sin being often called Flesh. *Rom. viii. 4, 5, 7, 8, 9, &c.*

XLIX. *What Encouragement hath Christ given to a Church to proceed thus with an offending Brother?*

A. Not only his Command, but Promise of his Presence with a few Brethren in the lower Degrees of Admonition, and to own the regular Proceedings of the Church from first to last. *Matt. xviii. 18, 19.*

L. *What is the further Use of the Keys as to a Person excommunicated?*

A. If God give him serious Repentance, and he make solemn, and publick Manifestation thereof before the Church to their due Satisfaction, according to the Nature of the Offence, and his Persecution therein; the Church Doors are to be opened to receive him again to Communion in all Ordinances; the Name of God to be praised in the Congregation, and the Sheep that was lost but is found, to be rejoiced over, and this is called the Church's Absolution, or losing on Earth. *2 Cor. ii. 6, 7. 1 Tim. v. 22. Matt. xviii. 18.*

CHAP. IX.

Divers Duties which concern the Comfort of Church-Communion.

QUESTIONS Explanatory.

I. **W**HAT are the relative Duties which Church-Members as such are to be found in one towards another?

A. Love without Diffimulation, not in Word only, but in real Expressions thereof, as Occasion serves, mutual Watch, and Care of each other, and daily frequent Exhortations to Duty, Admonitions in Case of Sin, and Failing, praying for one another, and sympathizing with one another in Afflictions and prosperous Enjoyments, and using all possible Means to promote the spiritual Welfare and Growth of each other. *Rom. xii. 9. Heb. xii. 15. and x. 24, 25. Rom. xiv. 13, 19. Gal. vi. 1. James v. 16. Rom. xii. 15. 1 Cor. xii. 12, 20, 21, 22, 23.*

II. *What are the Duties which Members are to perform to their Elders?*

A. They are ordinarily to wait, and attend on their Ministry in the Church, obey them in the Lord, pray earnestly to God for them, and have them in Esteem for their Work sake. *Acts ii. 42. Heb. xiii. 7, 17. 1 Thes. v. 25. and 2 Epist. iii. 1. Heb. xiii. 18. 1 Thes. v. 13.*

III. *What*

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III. *What further Duty is incumbent on the Members of the Church, to be performed towards their teaching Elders, who labour in the Word and Doctrine?*

A. They ought to provide for them a liberal and honourable Maintenance, according to the Ability God hath given them; which is not to be esteemed eleemosinary, or mercenary, but that which by the Ordinance of Christ is righteously due. *Matt. x. 7, 10. Luke x. 4, 7. 1 Tim. v. 17, 18. Deut. xxv. 4. 1 Cor. ix. 10, 11, 12, 13, 14. Gal. vi. 6.*

IV. *What are the Duties of Elders towards the People?*

A. The Elders are to feed the Flock, over which the Holy Ghost hath made them Overseers. *Acts xx. 28.* The preaching Elders to preach the Word, and be instant in Season and out of Season, to reprove, rebuke, exhort, &c. *2 Tim. iv. 2.* to give themselves to Prayer, and to the Ministry of the Word. *Acts vi. 4.* instantly praying for the Congregation under their Charge in general, and in particular, as the Cases of any call for it. *Phil. i. 9. 2 Cor. xiii. 7. Col. i. 9. 2 Thes. i. 11.* The Pastor to whom Exhortation most appertains, is to wait on it; the Teacher to wait on teaching, and instructing to a distinct Knowledge of Truth; the ruling Elder, is to rule with Diligence, making it his main Business to inspect the Lives and Conversations of the Members, and their Christian Deameanors in their Families, and towards others to maintain a watchful Eye over the coming in, and going out of the Congregation, and to have careful Regard to all the Concerns of the Worship of God, that all Things be done to God's Honour, and the Edification of the Body, that all Things appear

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appear with that Gravity, Solemnity, Decency, and Order, as becomes a Church of God, and his sacred Worship. *Rom. xii. 8.* Likewise to the Elder of any Sort it belongs to visit, and pray with the Sick as they are desired. *James v. 14.*

V. What is the Duty of the Congregation with regard to the Poor, and the Support of the Ordinance among them?

A. To contribute freely to the Charges thereof, that there be nothing wanting in one Respect or the other. *Matt. x. 9, 10, 11. Luke x. 4, 5, 7. and xxi. 1, 2. 1 Tim. v. 18. 1 Cor. iii. 7, 14. and xvi. 1, 2. John xii. 8. Rom. xv. 26. Gal. ii. 10. and vi. 10. Matt. xxvi. 11. Tit. i. 5.*

VI. Under what Office-care and Inspection especially are the Charges of the Church so as to receive, and distribute as Cases doth require?

A. The Collections, and Contributions of the Church, for the supplying the Poor, Support of Ordinances, and Ministry, are committed to the Care, Prudence, and faithful Diligence of the Deacons in Discharge of their Office; which is not only to receive, and distribute, but also, to see that Church-members discharge their Duty according to their Abilities, and to quicken such as are backward, and to be careful to husband well, and not embezzle the Church-Stock, of which, and their Disposal thereof, they are to give Account unto the Church, whenever it's pleased to call for it, they being but their Stewards. *Rom. xii. 8. 1 Tim. iii. 8, 9, 13. Acts vi. 3. 1 Cor. iv. 2.*

VII. What

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VII. *What if through the Malice of the evil one, a Contention arise in a Church, whereby it divides into two Parts?*

A. All due Means is to be used by themselves, and neighbour Churches to re-unite them again in Love, and remove the Causes of Division among them. 1 Cor. iii. 3, 4.

VIII. *What if no healing of the Breach can be made, may not one Part excommunicate another?*

A. By no Means, 1. Because the Power of the Church is divided, the Body being divided into so great Parts, and though the Majority may proceed in a Church Act, against a single Member, or more yet to proceed against a great Part of it self in such a Manner, is for to destroy it self, and it gives Occasion for the other Part to excommunicate them. 2. Mutual Excommunications are scandalous, and open the Mouths of the Adversaries. 3. Christ never appointed that Ordinance to promote, and continue Faction in the Churches, but for Edification. 4. The only Remedy remaining is, that both Parties do agree to the other in Love, to part by Consent, and become two distinct Churches, whereby there is more Probability of glorifying God, by both.

IX. *What is a Church to do in all Cases of Difficulty, wherein they cannot be resolved concerning the Mind of Christ, by themselves, or their Elders?*

A. A Church is in any such Cases to set it self solemnly to ask Counsel of the Lord, and consult with other Churches by their Elders and Messengers, with an unbyassed Desire to know the Mind and Will of Christ. Acts xv. 1, 5, 6, 28, 30, 31.

X. *What is a Church-meeting, wherein any Acts or Proceedings thereof may be termed Church Acts?*

A. Such

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A. Such as is of usual Course on the Lord's-day, or weekly fixt Meetings, or such which are called upon extraordinary Occasions (timely Notice being given) when Brethren and Sisters are assembled, and though all are not present, yet it is a Church-meeting. *1 Cor. v. 4.*

XI. But is not an Assembly of Officers, and Brethren only, (or of Brethren where there is no Officers) a Church-meeting?

A. Such a Meeting may be necessary, and useful to prepare some Matters for a clearer and quicker Dispatch in the Church; but it's not a Church-meeting with Exclusion of the Sisters, neither can any Proceeding in it be called a Church Act, nor binding to the whole Church, or any particular Member thereof. *1 Cor. xii. 21, 22, 23.*

XII. What farther is there for the Edification of a Church of Christ?

A. There are two Things especially, the training up some to the Work of the Ministry, and the sending forth of others to preach the Gospel unto the unconverted World, which are called Prophets and Teachers. *Eph. iv. 11, 12.*

XIII. What are the Prophets under the Dispensation of ordinary Gifts of the Spirit who are continued in the Churches?

A. They are such Brethren, who excelling in the Graces and Gifts of the Spirit; are called forth by the Church to Prayer, and holy Conferences to Edification, Exhortation, and Comfort, according to the Proportion of Faith, which the Church is to judge of, especially the teaching Elders, and two or three may speak one after another at a Time in Order. *Rom. xii. 6. 1 Cor. xiv. 13, 29, 31, 32, 33, 34. Heb. x. 24, 25. Mal. iii. 16.*

XIV. How is the Spirit of the Prophets to be subject to the Prophets?

A. 1.

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A. 1. The Elders (who are Prophets in the ministerial Office) are to manage this Ordinance in the Church to its Edification; appointing suitable Subjects to be conferred upon; and the Brethren two, or three at a Time, to speak one by one. 2. To judge whether what is spoken be according to the Truth of the Gospel; regulating what is amiss, and keeping out of all Error and Confusion. *1 Cor. xiv. 29, 32, 33.*

XV. Who are Teachers in this Sense?

A. They are Brethren not called to Office in the Church, but having been trained up for some Time therein, have attained to a sound Knowledge of the Analogy of Faith, and Acquaintance with the Scripture, and the Church having had due Proof by prophecyng, and other Ways, and Means of their Graces, Gifts, and due Qualifications, do (with the Approbation of their Elders, and ordinarily, if there may be a Concurrence of other Elders therein, for better Satisfaction) send them forth with their Prayers for the Service of Christ in the Ministry, for the calling in the Unconverted, and Plantation of other Churches, these are Teachers for, and from the Church. *Isa. ii. 3. Rom. xii. 6. Acts xiii. 1. and xi. 19, 20. Micah iv. 2.*

F I N I S.

Wahoot
John Creasey & Sarah
his wife Jan: the 12th 1754
& their Children:

John Creasey was Born
March 4th 1756:

Tho: Creasey was Born June
the 20th 1757:

Sarah Creasey was Born
7ber 4th 2nd 1759:

29 MR 59

The ^{ones} Saved their. Brought into
the Church of God Below/ing
And their they shall is praifer
For his Great Promise sake

T H E T A B L E.

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